

Church-1930

A.M.E.

## BOOK CONCERN IN RECEIVERS' HANDS

PHILADELPHIA—Charles K. Kester, white, D. N. Baxter and F. R. Wright, were named receivers for the A.M.E. Book Concern, which recently put up a quarter of a million dollar building here at 19th and Femberton Streets.

Principal creditors are construction firms and financiers.

Pressed for funds while erecting the building, the concern paid large bonuses for loans.

The public auction which will probably ensue, will bring the building down to a level where the Methodists can finance it.

### OUR REPRESENTATIVES AT BERLIN

Bishop John A. Gregg, D.D., LL.D., Dr. S. phatically that the contacts were worth far S. Morris, and Dr. Joseph Gomez returned more than the money value. He intimated last Monday from Berlin, Germany, where that more of our men should travel. Perhaps they attended the World's Christian Endeavor Convention, and traveled over Europe, ed the ocean more times than Bishop Heard. visiting points of interest and historical value. He attributes a large part of his easy ability They were given a generous reception by the to grasp situations and understand them to members of Jones Tabernacle and Bishop his wide contact with all races and nations. Gregg and Dr. Gomez left for the West on Bishop Brooks is another who is very widely a midnight train, while Dr. Morris in company with Dr. J. C. Caldwell went South on Tuesday morning.

*Recorder* a group of ten or twelve students abroad

Travel abroad is becoming quite common every year. It would be a great investment among our people. It used to be an epoch for the African Methodist Episcopal Church, when a colored man went "abroad" and those The members of Jones Tabernacle were who met him in foreign countries treated charmed with the presentation made by him as a curiosity, but in recent years there Bishop Gregg and Drs. Morris and Gomez.

has been a steady stream of Negroes from America visiting foreign lands. Perhaps there has been hardly a day during the past three months when some Negro or parties of Negroes did not go to Europe. In the group that went to Berlin there were ten people. Notwithstanding the hard times there are hundreds of our people who have visited Europe.

8-21-30

And this is a good thing. Travel and contact with other customs and habits is one of the most important things in one's education. Nearly thirty years ago when the editor first returned from Europe where he had been a student, he wrote in the Christian Recorder, then edited by Dr. H. T. Johnson, that he believed every young Negro who was preparing for leadership among his people, should spend

a year in Germany and three to six months traveling over Europe.

Bishop Gregg brings back the interesting information that Germany has changed very little in her racial attitude, that he and his companions found no evidences of racial prejudice while in the German Republic. They were acclaimed nearly everywhere. Bishop Gregg's address was the only one to be broadcast and if we had tuned in on the day of his address it could have been heard in the United States. The expenditure of sending

these men abroad is a good investment for the church. Bishop Heard when he came

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# 17th Annual Ministers' Conference of Hampton Institute

Church-1930

## CHALLENGE OF YOUTH CONCERN CHURCH LEADERS

*Journal + News*  
Needs of Women And Girls Provoke Discussions

6-25-30  
17th CONFERENCE Every Protestant Denomination Is Represented

### Staff Correspondence

HAMPTON INSTITUTE, Va.—Seeking an understanding and interpretation of the challenge of youth to the church in order to arrive at the best method of meeting it, and describing the ways in which the church can be of larger service to young women, occupied the attention of hundreds of ministers, representing every Protestant denomination and a score of states, who began gathering here Monday for the five-day meeting of the 17th annual Ministers' Conference of Hampton Institute.

Denominational lines were dropped 2 p.m. Thursday on "Youth Looks at the Church". Dr. Bell's address was as the religious leaders, led in the discussions of their common problems to be followed by an open forum. A business meeting was to be held at 3:30 and at 8 p.m. Miss Nannie Burroughs, principal of the National Training School for Women and Girls, Washington, D. C., was programmed for an address, "What the Home, the School, and the Church should do for the Challenge of Youth."

Registration and housing of incoming delegates occupied the major portion of the day Monday. Monday night features included the annual supper of the executive board of the conference and the annual sermon preached by the Rev. J. C. Austin, pastor of Pilgrim Baptist Church, Chicago, Ill.

### Dr. Dillard Speaks

Tuesday morning activities were featured by an arresting address by Dr. Anna T. Jeanes Foundation and the James Hardy Dillard, president of the John F. Slater Fund, on "What is the Kingdom of Heaven?"

Another address which provoked wide comment was that on "Understanding our Young People" by the Rev. Harry Thomas Stock, secretary of the Congregational Education Society of Boston, Mass.

Miss Eva D. Bowles, of the National

meetings were slated for Ogden Hall. An exhibit of posters and books of interest to all ministers was held at Clarke Hall.

The Rev. E. L. Baskerville, of Charleston, S. C., is president of the conference and Isaac Fisher, of Hampton Institute, is executive secretary, succeeding the Rev. Laurence Fenninger, who resigned as chaplain of Hampton last summer. Rev. Fenninger founded the conference. Rev. J. W. Lemon, of Ark., was recording secretary.

### Wednesday Sessions

"Passion and Power in Evangelism" was the subject of a profound address by Dr. F. H. Clapp, president of Gammon Theological Seminary, Atlanta, Ga., on Wednesday morning. Miss Eva Bowles spoke again Wednesday on "Our Individual and United Responsibility for Abundant Life."

"Growing a Christian Generation," the principal address in the afternoon, was delivered by Dr. Harry Thomas Stock. Activities Wednesday were climaxed by a reception to the attending ministers and the summer school teachers and another business session of the conference.

### Full Day Thursday

Thursday promised to be a full day, with the conference opening with devotional services at 8:45. At 9 a.m. Dr. Clapp was scheduled to describe "Motive and Method in Evangelism" and lead the subsequent discussions. At 10:30 Dr. Maurice A. Bigelow, director of the School of Practical Arts of the Teachers College of Columbia University, was programmed for an address on "The Mental, Physical, and Moral Health of Young People" with special emphasis on childhood.

Youth still held the major attention of the conference, as Dr. William Y. Bell, of Gammon Theological Seminary, was scheduled for an address at

### HONORARY VICE-PRESIDENTS

W. E. Brooks, Washington, D. C.; E. R. Carter, Atlanta, Ga.; E. A. Clarke, Cleveland, Ohio; W. N. DeBerry, Springfield, Mass.; A. E. Gregory, Talladega, Ala.; W. P. Hayes, New York, N. Y.; T. J. Howard, Atlanta, Ga.; M. W. Johnson, Washington, D. C.; H. P. Jones, Cleveland, O.; L. H. King, New Orleans, La.; L. W. Kyles, Winston-Salem, N. C.

B. F. McWilliams, Toledo, O.; R. R. Moton, Tuskegee Institute, Ala.; P. O'Connell, Baltimore, Md.; A. C. Powell, New York, N. Y.; R. C. Ransom, Oceanport, N. J.; H. Thurman, Atlanta, Ga.; C. A. Tindley, Philadelphia, Pa.; C. H. Tobias, New York, N. Y.; C. H. Wesley, Washington, D. C.; L. K. Williams, Chicago, Ill.

S. S. Morris, Nashville, Tenn.; D. J. Lee, Norfolk, Va.; J. T. Johnson, Salem, Va.; J. H. Ashby, Asbury Park, N. J.; L. L. Berry, Norfolk, Va.; W. C. Cleland, Wilmington, N. C.; M. E. Davis, Roanoke, Va.; L. L. Downing, Roanoke, Va.; D. H. Hargis, Wilmington, Del.; A. A. Hector, Richmond, Va.; A. S. Hoard, Portsmouth, Va.; H. H. Jackson, St. Louis, Mo.; A. L. James, Roanoke, Va.; W. R. A. Palmer, Bridgeton, N. J.; L. E. B. Rosser, Topeka, Kans.; R. M. Williams, Richmond, Va.

Members of the Executive Board G. L. Aiken, Atlantic City, N. J.; L. J. Alexander, Wise, N. C.; O. J. Allen, Norfolk, Va.; A. B. Avery, Greensboro, N. C.; J. C. Banks, Washington, D. C.; R. H. Bowling, Norfolk, Va.; J. A. Brinkley, Richmond, Va.; C. S. Brown, Winton, N. C.; F. A. Brown, Norfolk, Va.; J. R. Brown, Wilmington, Del.; S. A. Brown, Petersburg, Va.; R. J. Butt, Portsmouth, Va.; R. R. Cartwright, Belcross, N. C.; T. W. Cotten, Norfolk, Va.; J. A. Cotten, Henderson, N. C.; T. W. Cooper, Oxford, Md.

J. S. Coulborn, Berlin, Md.; E. D. Crawley, Asbury Park, N. J.; J. T. Doles, Elizabeth City, N. C.; J. M. Ellison, Petersburg, Va.; A. A. Galvin, Newport News, Va.; J. E. Garrett, Elizabeth City, N. J.; R. K. D. Garrett, Norfolk, Va.; S. W. Grice, Petersburg, Va.; E. H. Hamilton, Hampton, Va.; H. R. Hawkins, New Bern, N. C.; D. W. Henry, Salisbury, Md.; J. E. Hines, Lawrenceville, Va. S. J. Horsey, Delair, N. J.; S. A. Howell, Newport News, Va.; W. R. Howerton, Newport News, Va.; G. W. Hunter, Baltimore, Md.; J. W. Jewett, Montclair, N. J.; J. E. A. Johns, Philadelphia, Pa.; H. N. Johnson, Norfolk, Va.; R. I. Johnson, New Bern, N. C.; W. T. Johnson, Richmond, Va.; C. E. Jones, Newport News, Va.

N. D. King, Chattanooga, Tenn.; W. E. Lee, Roanoke, Va.; J. M. Levister, Mt. Vernon, N. Y.; J. A. Lewis, Wilmington, N. C.; L. D. Lively, Hampton, Va.; C. M. Long, East Orange, N. J.; C. R. March, Salisbury, N. C.; J. H. A. Martin, Staunton, Va.; H. T. Medford, Washington, D. C.; E. E. Miller, Petersburg, Va.; C. H. Morton, Eastville, Va.; J. D. Fair, Washington, D. C.; J. W. Patterson, Hampton, Va.; E. E. Ricks, Newark, N. J.; J. M. Rollins, Jr., Newport News, Va.; J. S. Russell, Lawrenceville, Va.; M. C. Rux, Keysville, Va.; B. S. Ryland, Flushing, N. Y.; J. H. Scott, Philadelphia, Pa.; F. A. Seaton, Norfolk, Va.; N. D. Shamborguer, Louisville, Ky.; L. C. Sheafe, Washington, D. C.; M. D. Smith, Knox-

ville, Tenn.; O. H. Spence, Milford, Del.; W. E. Spratley, Norfolk, Va.; C. S. Spragg, Mt. Holly, N. J.; J. L. Taylor, Merchantville, N. J.; J. L. Taylor, Richmond, Va.

T. T. Taylor, Bayonne, N. J.; W. A. Taylor, Washington, D. C.; M. A. Thompson, Elizabeth, N. J.; S. A. Thurston, Pittsburgh, Pa.; R. W. Underwood, Goldsboro, N. C.; E. T. Veals, Newport News, Va.; H. C. Walker, Wytheville, Va.; J. H. Waller, Emporia, Va.; L. B. West, Charlotte, N. C.; H. Wilson, Concord, N. C.; H. E. Wilson, Spencer, N. C.; S. A. Wilson, Newark, N. J.; W. D. Wood, Richmond, Va.; J. A. Young, Portsmouth, Va.

Fisher asserts in his call for the gathering of the ministers next week, "and I know you will not want to be absent from the inspiration, counsel, fellowship, and encouragement which the forthcoming conference is certain to give. I hope you will plan to be present at the opening on Monday, June 23, and that you will remain until the close of the session."

Conference lecturers include: Dr. J. C. Austin, of Pilgrim Baptist Church, Chicago; Dr. Maurice A. Bigelow, director of the School of Practical Arts, Teachers College, Columbia University; Dr. William Y. Bell, professor of New Testament, Gammon Theological Seminary, Atlanta, Ga.; Miss Eva D. Bowles, National Board Y. W. C. A., New York City; Miss Nannie H. Burroughs, principal National Training School for Women and Girls, Washington, D. C.; Dr. Franklin Halstead Clapp, president of Gammon Theological Seminary; William Mason Cooper, director of Extension Service, Hampton Institute; Dr. James Hardy Dillard, president of Jeanes-Slater Funds; Isaac Fisher, Hampton Institute; Dr. Harry Thomas Stock, secretary of Congregational Educational Society, Boston, and Dr. Ray O. Wyland, director of Institutional Relations and Acting director, Department of Education, Boy Scouts of America.

All sessions of the conference will be held in the Memorial Church except the two evening sessions which will be held in Ogden Hall. The annual sermon will be preached Monday evening at 8 o'clock by the Rev. J. C. Austin, of Chicago.

## 7TH ANNUAL CONFERENCE TO MEET MONDAY

*Norfolk Journal*  
Ministers Of All Protestant Faith To

6-25-30  
Attend

*HAMPTON, Va.* Upwards of 500 ministers representing all Protestant denominations will assemble here in the 17th annual Ministers' Conference of Hampton Institute next week, June 23 to 27, for a study and discussion of the great common problems which they are facing in their work. The presence of 429 ministers was recorded at the conference of last summer, indicating the value which preachers place on it.

Lecturers outstanding in their respective fields will appear on the program again this year. A special feature on this year's program will be the presence of two women—Miss Eva D. Bowles and Miss Nannie H. Burroughs, both prominent in church and social service, who will help interpret the work which the church can do for young women. A representative of the National Boy Scouts, Dr. Ray O. Wyland, and other members of the lecture corps will deal with constructive work for young men.

For the first time since the organization of the conference Dr. Laurence Inmieger will not serve in the capacity of executive secretary. The conference was founded by him while he was serving as chaplain of Hampton Institute. He recently resigned as the chaplain of that institution and Dr. Isaac Fisher, executive secretary of Hampton Institute Y. M. C. A., has been made executive secretary of the Ministers' Conference.

"These annual conferences are real councils of religious strategy." Dr.

for the final address of the conference at 2 o'clock Friday, speaking on the topic, "Youth Faces the Ministry of the Church." Closing devotional services of the conference were set for 3:30 Friday.

All sessions, except evening sessions, were to be held in the Memorial Church on the campus. The evening

Church-1930

# Baptists Return Home

~~1~~ ~~Defenders~~

# After Re-electing

8-3d - 3d

**L. K. Williams**

Chicago, Ill

The threatening of Rev. Lacey Kirk Williams, pastor of Olivet Baptist church, to resign as president; the conference of Mississippi delegation, the committee was sent to confer with Rev. Williams regarding his presidency and as in reality had no power to act on the matter, the resignation of members from the board.

"resign" as president; the confirmation of Dr. A. M. Townsend as secretary of the publishing house; the election of Fred Morris as auditor to succeed the late Edward Pierson, who was murdered April 16 at Scottsburg, Ind., and the adoption of resolutions demanding the ousting of Dr. S. H. Vass.

In his promised explanation delivered Monday afternoon, the veteran president declared: "I have always tried to have my actions dominated by rationalism rather than emotionalism. I have passed through this year what no Negro has ever gone through. I have been forced to maintain silence ever since the death of Edward Pierson, because my position is not a judicial one, but that of an administrator. I have not jumped into any fights, but have borne the brunt of my critics without retaliation.

"I want it clearly understood that my actions this morning were not prompted by the election of Fred Morris as auditor of this convention. The closing of the golden jubilee anniversary session of the National Baptist convention was for Morris, in fact asked Dr. T. S. Boone and Prof. E. W. D. Isaacs to support him, because I believed that he was fitted for the position." At the conclusion of the address, the house rose and began singing, "I

The convention was moved from the Coliseum where the meeting had been held for the past 11 days to Olivet Baptist church. The house rose and began singing, "Shall Not Be Moved." The threatening of Williams to resign followed rumblings among leaders about the election Wednesday.

It was Monday morning when Dr. Williams declared his intentions of giving up the work as president after which was characterized by some leaders as "unfair." It was pointed out that during the

giving eight years in the office. His announcement was greeted with loud demands on the part of some of the election delegates did not sit by states as they had done during previous sessions, nor was any attempt made to segregate those

A committee was formed, headed by W. H. Rozier of Los Angeles, to count the votes or segregate those eligible to a voice in the convention by the uneligible ones. The nomination of Rev. J. C. Austin "that he be given strength to carry on." Rev. Williams promised to confer with the president and pray. The nomination was blocked when Rev. W. S. Grammon, chairman of the finance committee, declared that the pastor of Pilgrim Baptist church had neither made a statement in the afternoon session.

In bringing back its report, the committee recommended the resignation of Dr. S. H. Vass, editor of the Sunday school literature; Prof. J. D. Crenshaw, for 15 years editor of the National Baptist Voice, and Mrs. Margaret Flowers, an employee in the publishing house. The recommendations were adopted.

It was pointed out by some of the disgruntled leaders that the adoption was not legal as there were only three state delegations present outside of Illinois. Many are not expecting to see Dr. Townsend dismiss either Vass or Crenshaw, as Crenshaw, who is

of the Monday morning session. Mr. Philadelphia, by a vote of 188 to 167, received with hearty applause. Morris was unanimously elected to follow the selection of a meet. This writer's report of last week candidates in the field, W. D. Almon in place, Rev. J. C. Austin, the only went up to Monday morning. This of Chicago and Cornelius Garlic of candidate who was nominated to run week's report begins with Monday Philadelphia. with Williams for the presidency afternoon, August 18. President

Mr. Morris is a native of Helena, took the floor and in a fiery eloquence of oratory, told how he was living in the footsteps of Dr. Williams, for 29 years president of the convention. He was educated at Arkansas Baptist college, a school from the convention and would give his father help support for many years, graduating from the academic course. The house rang with loud cheers. Those pioneers greatly enlivened the occasion by their reminiscences of Williams then stood and answered the charges that Austin had made. the heroes who fell in the service of the Baptist Church during the past 50 years. Rev. Jordan told of the organization of the Convention in Friendship Baptist Church of Atlanta. Rev. J. C. Jackson of G

For nine years Mr. Morris was pastor and president of the grand keeper of records and seal of convention made several insinuations the Knights of Pythias, and served against the pastor of Pilgrim church, as editor of the *Vanguard* for two years. Cheering continued loudly for and years. Mr. Morris' campaign was against Williams. It was fully managed by Attorney W. A. Bookerteen minutes before order could be of Little Rock, long a friend of the restored enough to proceed with the Morris family. Attorney Booker sneaking.

Father, Dr. J. A. Booker, for many years president of Arkansas Baptist ruler of the Elks, was the speaker at college, and the late Dr. Morris 12 o'clock noon Thursday. Besides worked hand in hand to promote the greetings from the organization and upbuilding of the collegezation which he heads, the "little Mr. Morris will enter upon his newgiant" presented prominent members duties as auditor of the convention of Elks' lodges in Chicago.

The only time during the opening sessions that the name of Pierson, the murdered auditor, was mentioned, was when Dr. Williams delivered a eulogy during the memorial services Thursday afternoon.

Rev. Williams said in part: "At this juncture I would call your at-

# BAPTISTS ADJOURN

# ADJOURN; RE-ELECT OFFICERS

# BAPTISTS ADJOURN; RE-ELECT OFFICERS

(Special to The Pittsburgh Courier)

**By FLOYD J. CALVIN**

CHICAGO, Ill., Aug. 28—

Sunday morning, on the ninth day of the Golden Jubilee celebrations of the National Baptist Convention of the U. S. A., Prof. R. B. Hudson, of Selma, Mission schools have done for the race. Rev. T. O. Fuller, Memphis, Tenn., spoke on the necessity of preparation for the ministry. Prof. J. W. Hoads of Bishop College, Marshall, Tex., com-

Ala., the veteran convention secretary, arose and said: "This has been one of the most successful conventions in our history. I know, because I have been your secretary for 24 years." This statement was recommended the educational program of the convention in a splendid address. Rev. S. D. Klugh of Massachusetts spoke on the Baptist World Alliance next meeting in Germany in 1933. Rev. J. H. Garnett, president of the Baptist Theological

Seminary at Nashville, Tenn., spoke Chicago, in a ten-minute address, of the work being done there. Rev. O. C. Thomas of New York urged the brethren to encourage Negro business. Rev. E. C. Eckels of Buffalo, N. Y., made a brief address, and President John B. Watson of the Arkansas State College spoke on the educational work in his state.

At 8 p. m., a pageant, entitled "The Voice," was presented to a packed house. The history of the convention was depicted. It was directed by Mrs. Monet Morrison Fow-

sented Prof. Kelly Miller, dean of Howard University, who spoke in celebration of the Booker T. Washington hour. Booker Washington was a Baptist, and so is his successor, Dr. R. R. Moton. Prof. Miller was wild cheering for both candidates. Dr. Williams was declared elected after about 30 minutes of clamor and applause.

At the evening session Mrs. Ida B. Wells-Barnett of Chicago delivered an address, and Rev. E. D. W. Isaac made his annual report for the B. ports.

Wednesday proved the most exciting day of the 10-day celebration. Rev. J. B. Boddie of New Rochelle, N. Y., opened the morning devotional exercises. The Scripture lesson was voted on and Arizona read the Scripture lesson. The audience sang "Draw We Near Philadelphia was the main competitor." Mrs. Annie Hatcher of Nebraska sang "The Gospel Railroad." Rev. J. C. Austin delivered an able address before the convention. Educational reports were heard, ther and Rev. Williams replied. Hon. J Rev. C. E. Campbell of Texas spoke of the Elks, a Baptist layman, ad liams. Dr. R. D. Morrison of Marshall, Tex., formerly of Bishop College, delivered an address. The first tenseness came when W. D. All mono, auditor, read the financial report. He especially mentioned the publishing house officials from Kansas, led by Mrs. Phynola Cook, sang beautifully. Cap Jeffer-

At 3 p. m. the chorus, directed by son of Oklahoma City recited a George Garner, opened by singing poem of his own composition entitled "Who Is That Talking?" Rev. E. led "National Baptist Jubilee." Miss W. D. Isaac, Sr., of Nashville, Tenn., Russell Barbour of Tennessee sang read the third chapter of John. Rev. 'What Are They Doing?' Rev. D. R. B. Roberts of Memphis, presi-S. Shad of Arkansas read the re

dent of the Tennessee Convention port of the Benefit Board. and treasurer of the National Bap- At the evening session Rev. W. H tist Convention, presided. Dr. L. K. Moses was the principal speaker Williams, as president, delivered his Rev. D. V. Jamison of Alabama pre annual address. His address, usually sided. E. K. Jones, of New York from an hour and a half to two City, executive of the Urban League hours long, took only about 15 min- spoke on social service.

utes. In it he paid especial tribute On Friday the Jubilee Parade be to the late Edward Donahue Pier- san its line of march at 46th street son, auditor of the Convention, who was slain a few months ago. Dr. Williams pleaded with the delegates to let the civil law take its course and prove the innocence or guilt of

all concerned. He was wildly cheered. Rev. B. J. F. Westbrooks of Indianapolis presented Dr. Wil liams, on behalf of the Indiana dele gation, a beautifully framed, enlarged photograph of Dr. Williams. Other addresses and presentations were made by Rev. A. Hawkins of Ohio and Rev. D. Z. Jackson of Illinois. Rev. J. R. Poe of Florida made a motion to suspend the rules and elect Dr. Williams by acclama tion, but Dr. Williams quickly arose and said he would like anyone to nominate any other candidate he chose. Other nominations were call ed for and Rev. H. B. Hawkins o

placed in nomination the name of Rev. J. C. Austin, pastor of Pilgrim Baptist Church, 33d street and Indiana avenue. At this point there was wild cheering for both candi dates. Dr. Williams was declared elected after about 30 minutes of clamor and applause.

At the evening session Mrs. Ida B. World Mission."

On Saturday, sightseeing was in an address, and Rev. E. D. W. Isaac dulged. Committees made their re

Y. R. U. Board. Prof. R. B. Hud son's report, as secretary, was received with applause in the after noon. Rev. D. S. Klugh of Massa chusetts also delivered an address.

On Sunday morning the sermon of Rev. J. C. Jackson delivered the Golden Jubilee was delivered by Y. R. U. Board. Prof. R. B. Hud son's report, as secretary, was received with applause in the after noon. Rev. D. S. Klugh of Massa chusetts also delivered an address.

On Sunday morning the sermon of Rev. J. C. Jackson delivered the Golden Jubilee was delivered by

President Williams. He chose for his subject: "The Past and Its Less sons." One of the largest crowds of the week was present to hear him, Sample of Wyoming led devotional and was not disappointed in his eloquence, forcefulness, sincerity, and sound recommendations.

Rev. J. C. Jackson delivered the evening sermon on "Facing the Future."

Final reports were made Monday and the convention closed with the denomination facing a hopeful future after 50 years of achievement. The Baptists are the largest denomina tion among Negroes (numbering 3,500,000) and their president is pastor of the largest Protestant church in the world.

Church - 1930

## OVER TEN PER CENT OF GROSS RECEIPTS DONATED TO HOME AND FOREIGN MISSION

*Albion 10-7-30*  
National Baptist Publishing Board Headed by Henry  
Allen Boyd Points the Way to Kingdom Extension

*Madison 10-7-30*  
THROUGH BUSINESS OPERATIONS OF THE NASHVILLE

### INSTITUTION

Nashville, Tenn.,—(Special)—  
Approximately 10 per cent of the gross earnings of the National Baptist Publishing Board was dedicated to home and foreign missions, charity and educational purposes, according to a survey of the report of the operation of the institution. The exact amount of missionary donations as given out by Henry Allen Boyd, the Executive Secretary, who also heads up the Sunday School Congress, was \$24,779.09, which is equivalent to the total increase of business for the fiscal year. These donations and missionary contributions were divided up first to the Foreign Mission Station in Africa and to the Foreign Mission Boards located in America; second, to the five Missionary Stations in Panama formerly operated by the Home Mission Board; and third, to the compact and prosecution of Sunday School Missions through the Sunday School Congress, which holds its Summaer Sunday School of Methods each year. These figures were not only verified, but were presented to the Board at its annual session held in this city last week, at which the secretary made a further revelation that \$100,000.00 in assets had been added to their holdings, which are well over one million of dollars.

One entire day was spent in listening to these startling figures, and in studying the extensive program that the secretary showed by his argument, were constructive as he laid them before the members of this corporation that is just entering its thirty-fifth year as a

denominational agency, and as a part of the National Baptist Convention of America. The two vacancies on the Board were filled by the election of Rev. G. B. Taylor, pastor of the Second Baptist Church, and the Rev. J. B. Ridley, pastor of the Mt. Olive Baptist Church, but no action was taken on the position of Editorial Secretary, caused by the death of Dr. D. J. Hull; or the Superintendent of Teacher Training that has been open since the resignation of Dr. J. A. Sharpe; the Editorial Secretary of the B. Y. P. U. Department, which was created some time ago; or that of Field Secretary, that has not been filled since the death of Dr. Wm. Beckham. Dr. J. P. Robinson, the veteran in Baptist ranks, who has pastored the First Baptist Church in Little Rock, Arkansas for forty-five years, presided over the meeting. Dr. E. R. Carter of Atlanta, Georgia, who has been forty-eight years as pastor of the Friendship Baptist Church, was in attendance throughout the session. Henry Allen Boyd again heads the Board as its secretary, treasurer and manager, and was re-elected secretary of the Sunday School Congress for the ensuing year.

\$75,000.00 in life insurance policies carried on the life of the secretary with the National Baptist Publishing Board as beneficiary,

were presented to the Board, showing that an increase representing this amount had been secured during the past month. De-nominational literature far exceeding that of any other faith represented among the Negroes, due to its peculiar fitness and reach-

### Baptists

ing advantages worked out after thirty-five years was the claim made by the secretary for the Board. He pointed out that no other Negro Plant had been in a position to, nor do they give two music sheets in their quarterly publications, as does the National Baptist Publishing Board thus enabling their ten Periodicals to carry a music feature to augment its spiritual, educational and literary fitness for the Sunday Schools and Young People's Organizations.

Among the other facts reported by the secretary and confirmed by the Board members, was the Correspondence Course for Ministers, that was continued by legislation here this week. It is intimated; in fact, almost certain that the National Baptist Publishing Board will enlarge this Correspondence Course For Ministers when it increases its editorial staff, as it is planned to secure the service of scholars and theologians who will specialize in the Divinity Course, Exegesis, Homiletics, Biblical In-

troduction, so that they will not only issue certificates, but will be in a position to give diplomas.

The Periodicals, as shown in the secretary's annual report, maintained its million per month circulation during the last fiscal year.

### NEW YORK WORLD

**SEP 28 1930**  
**Negro Baptists**  
**Numerous**  
**in Harlem**

**Kansas City Still Has  
Largest Church of  
Denomination**

By Lester A. Walton

To the 3,500,000 Negro Baptists in the United States the year 1930 has been epochal and crowded with historic significance. Half a century ago at Montgomery, Ala., a national organization was projected which today represents the largest constituency of any denomination within the race.

Two golden jubilee celebrations

3,200,000 copies yearly. There are thirteen editors and 120 employees.

### Most Negro Baptists Here

The incorporated body, now known as the Williams faction, made public at Chicago that it has enrolled under its banner 22,081 churches, 17,743 ministers, 18,755 Sunday schools, thirty-one colleges and academies, eighty-four secondary schools, a theological seminary and the National Training School for Women and Girls Episcopal Church, 129th Street and at Washington.

Seventh Avenue, New York, from Sept. 10 to 15.

The unusual spectacle of Baptists holding their annual convention and a golden jubilee in a Methodist church evoked comment, as four of the largest and most influential congregations of the denomination are

in Harlem. They are Abyssinian Baptist Church, the Rev. A. Clayton Powell, pastor; Mount Olivet Baptist Church, the Rev. W. P. Hayes, pastor; Union Baptist Church, the Rev. George H. Sims, pastor, and Metropolitan Baptist Church, of which the late Rev. W. W. Brown was pastor. The explanation to this anomaly was that in 1915 the national body split, the big local churches affiliating with the National Baptist Convention, Inc. Hence there was no church of sufficient size under the jurisdiction of the National Baptist Convention of America to accommodate delegates and visitors.

### Incorporated Body Includes Many

Fifteen years ago at the annual national meeting in Chicago Negro Baptists divided into two factions. A commission, in its report recommended the National Baptist Convention become incorporated and take over all denominational activities. This plan was strongly opposed by the late Rev. R. H. Boyd, who objected to the convention including in the scheme of things the National Baptist Publishing Board's plant at Nashville under his management.

When the majority of delegates voted in favor of the commission's recommendation the Rev. Dr. Boyd and his sympathizers withdrew and organized the National Baptist Convention of America. At the time of the split the Rev. E. C. Morris, an eloquent speaker, was president of the convention, and the groups became known as the Morris and Boyd factions. Both men are dead, but differences never have been patched up.

Charging the Boyd faction with personal domination of the Baptist Publishing Board, the Morris adherents erected a large plant in Nashville as rival to the senior concern. In a lengthy report to the delegates at this year's session Dr. Henry Allen Boyd, secretary of the National Baptist Publishing Board, fixed the value of the establishment at \$1,000,000 and eulogized his father as founder. The combined annual circulation of the twenty denominational publications is 12,705,859, he said.

Figures given out by the National Baptist Convention, Inc., cite that its Sunday School Publishing House represents an investment of \$1,000,000 and that its fifteen periodicals issue

## RELIGIOUS MEETINGS; THE NEGRO AND ITS TRADITIONS

Meeting this week in Birmingham is the Alabama State Baptist Convention in its sixty-third annual conclave. *Reporter*

Sixty-three years of marching under one banner and with one purpose in view ought to bring one well up the road of progress. The march of the modern Negro church organization has always been the vanguard of social as well as religious progress. Out of it has come the leadership that has shaped the policy and marked the way. The question of whether it is now living up to its opportunity and performing its social mission is debated in the light of what is transpiring in the field of education and social uplift, but let us indulge the hope that the weight of argument is on the right side.

The social leadership of the Negro church is not now the brilliant conquest of moral and social evils that has obtained in the past. The broadening of the field is placing a new requirement under which it must be severely tried within the next decade. The success of the trial should be indicated in conclaves of this type. *11-22-30*

Along with the Baptist Convention comes also the Colored Methodist and the A. M. E. Zion conference of laborers in the same field subject to the same comment and beset by similar limitations in the scope and intensity of their work. *Birmingham, Ala.*

The State of Alabama is covered by the activities of these instrumentalities of social progress and some word should come to the people as to how the problems are being met and how the social and moral life of the people may be made safe for the new conditions ushered in by the ever-changing and ever-growing demands of an intensely modern life trend.

The public confidence in the Christian ministry is still unimpaired to all intents and purposes, but there is an expectancy, even a demand, that the methods and spirit may be suited to a generation that is inclined to skepticism and pleasure-seeking in a luxury-ridden age.

The social evils are changing to a plane of standards above the traditions of yesterday. The brisker pace and broader view are incidents in the quickening of an ultra-modern life. The principles, perhaps, have suffered no change but a new interpretation makes a revamping of them an absolute necessity.

Christian education, as fostered by the church and business management as carried out in its activities, must meet the competition of an order of things conceived in a school of thought that is merciless in its criticism of all worn-out traditions.

Institutions that serve the people must adjust their program of activities to the life with which they deal.

The law of growth is change and the direction of the change in life marks out the path along which an institution must schedule its activities to keep up a normal functioning.

The Negro church has been slow to sense the inevitable demands of an era in which records are smashed at short intervals for the sake of new laurels. It has been slow to perceive that it must fight the evils of a modern day with modern spirit and weapons.

It has been slow to acknowledge that science points the way to achieve its greatest success. It has mistaken its tradition for conservatism and looked upon modern life with ancient eyes.

To the concourse of Baptists and Methodists we welcome to the best afforded by the fair industrial metropolis of the South. There is the wish that this may be an era-making week in the annals of religious convocations—that Selma University and Miles Memorial College may be made to feel the impulse of a new championship and carry the challenge of modern religious education to the door of every Negro institution in the State charged with the education of modern youth.

The crowd follows where the job is done better or, if not better, different; in all, modern. The genius of the Christian religion claimed notice through the fact that Jesus did it better, different, modern.

When it was baptism, it was done in a new way and with a new spirit. When it was supplying wine for guests at a feast or healing the sick or casting out devils or preaching the truth or teaching His disciples or cleansing

the temple or condemning sin men marveled at the newness of the way He did it. It was different, it was better, it was modern. It was Jesus who smashed traditions and gave the Christian church leadership and authority to over-ride tradition in the spirit of service to the people. It is not the way it is done, but doing it that counts. It was Jesus that modernized the religion, did away with forms in preference to the spirit, brought the church organization and commanded men to keep it up to date.

utes the crowd was uncontrollable. The bellowing shouts of strong men finally brought temporary quiet.

Rev. H. B. Hawkins of the Trinity Baptist Church was heard.

"I withdraw the name of Dr. Austin," he said. "He has issued a statement that he would not be a candidate and he stands by that statement."

"Austin," the crowd called.

"He is not a member," someone shouted. Cries of order! Order was heard above the din. The chairman was speaking:

"Since there are no other candidates I will take the vote on Dr. Williams," he said. "By Dr. Austin's withdrawal Williams had no opposition."

Williams received a "congregational vote." Everybody who wished stood, including hundreds of members of his congregation.

The disorder continued; in fact it was never restored after Austin was named. In the uproar, the meeting was adjourned.

# FORMER EBENEZER PASTOR WITHDRAWS; 20 MINUTE DEADLOCK *Courier* AS BAPTISTS MEET

Pandemonium Reigns As Crowd Cries "Austin, Austin"—  
Fists Fly—Williams Adjourns—Session In Con-  
fusion—New Developments Expected Today  
*Pittsburgh Courier*

CLAIM AUSTIN NOT A MEMBER—DEMANDS HEAR-  
ING ON QUESTION—SHOWS RECEIPT OF  
PAID-UP MEMBERSHIP

(Special to The Pittsburgh Courier)

CHICAGO, Aug. 28.—The cry of "Austin," "We Want Austin," reverberated through the great auditorium of the Coliseum here today, in one of the most unusual demonstrations ever witnessed. The occasion featured the election of president of the National Baptist Convention, Inc., in session here since Thursday. It marked the beginning of one of the greatest denominational factional nominees Rev. Williams, shouted a fight in the history of Baptists; its voice from the rear. "I second the was the eruption of the volcano of nomination," said one, two and three which the organization has heard the The speeches were long, interrupt tell-tale rumblings for the past sixed by half-hearted applause. The months. audience grew restless.

Twelve thousand delegates and as "I nominate Rev. J. C. Austin," many visitors crowded into the thundered a voice. The applause was Coliseum as word went the rounds tumultuous; the crowd ent mad. that the much-postponed and dis- "He is not a member," shouted a cussed election would take place at Williams' cohort. Crude epithets rent 2 P. M. the air; a fistic combat on the floor

The air was tense with excitement. sent policemen with clubs raised to The audience craned their necks in quell the rioters; men and women eagerness to hear every word. This rushed from the platform. Someone and that was discussed until it shouted: "Be men, save the great seemed Wednesday's sessions would Baptist convention."

close without the election taking place. A voice burst forth in song, "He Leadeth Me." A few voices joined

At 4 P. M. the president, L. K. Wil- in a futile attempt to divert the at- iams called for nominations. "T intention of the mass. For twenty min-

Church - 1930

## Baptists.

### TEXAS BAPTISTS LOSE PROPERTY

While the leaders of the Baptist Missionary and Educational Convention of Texas are wrangling and using all the money they can raise in legal litigations, not only is the denominational cause sustaining an irreparable injury, but all the real estate owned by the convention in Texas has been sold by court decree.

In order to protect their own interests, the Colored Knights of Pythias of Texas have acquired full possession of all the property in the state formerly owned by this organization, including Houston College, local Baptist institution of learning; Bryan Orphan Home in Brazos County and considerable holdings throughout this late hour and obtain about \$90,000 with which to get back these valuable holdings?

Even with this tremendous loss and the slim chances of recovering it, these Baptist leaders are still engaged in their tug-of-war, and are carrying on as if they are engaged in a holy war.

When the rift first occurred among the leading constituents of this Baptist convention, The Informer admonished the leaders to bury their differences, unite on some compromise candidate for the presidency of the organization and thus save the denomination from the pitiable position in which it finds itself today.

After more than two years of internal bickering and court ac- and betraying their ignorant followers, it begins to appear that these Baptist leaders are no nearer the solution of their problems and the adjustment of their differences than when the spurious leadership break originally took place. *2-15-30*

As a matter of fact, it is apparent that these supposed religious leaders (Christian brethren) are farther apart today than when they agreed to disagree at the Paris convention in 1927.

Before this split the Baptist Missionary and Educational Convention of Texas possessed some very valuable holdings in various sections of the state, and the local property (Houston College) is easily worth the amount paid by the Pythians for all the real estate property previously owned by the convention in this state.

With a divided constituency it will be next to impossible for these Baptists to regain control of this valuable property, which means that both the denomination and race will be the loser in his matter.

*Houston, Texas*  
No man or set of men should be entrusted with leadership who will assume such a selfish and mercenary attitude and pursue such a destructive policy as to cause his or their followers to lose all the connectional property, which had been accumulated by the toil, sweat, sacrifice and blood of the unfortunate and well nigh impoverished members of the local churches and state organization.

If the amount of money spent by these denominational leaders during the past 28 months, for lawyers' fees and court costs, had been devoted to the conventional causes and agencies, it is doubtful if the denomination would have lost its valuable holdings through receivership sale.

Yet most of these bellicose brethren and pugnacious preachers have so often cited attention to the fact that "a house divided against itself can not stand," and warned their auditors to refrain from internal strife in their domestic, religious, fraternal, commercial and civic activities.

It is unfortunate for the membership of this convention that their state organization has been permitted to fall upon such evil days, and that all the contributions and efforts of the past five or six decades have come to naught, in the transfer of this property to the Pythian grand lodge of Texas.

Since all these holdings have been lost to the denomination, it is our presumption that these warring leaders will inform their duped followers that they will repurchase the property and retain it for the denomination and race; but if they were unable to retain their control of these holdings when the indebtedness against same was considerably smaller than the amount paid by the Pythians for all the conventional property, how can these have any of them.

**Loan Was Legitimate**  
"The \$62,000 loan that has been paraded in the papers has created the impression that the loan was of recent occurrence. The truth of the matter is, the loan was a \$75,000 loan and was negotiated quite two years ago. There has been no other loan made by the Sunday School Publishing Board since. The matter was taken up and discussed very thoroughly by the directors of the Sunday School Publishing Board and with the late E. D. Pierson, Auditor, and was authorized in the regular course of business. The records show that the loan was regular; that the net proceeds went into the receipts of the business and there was no "juggling" whatever. Not a member of the Board got a dollar out of it.

"The purpose of this loan was (1) we needed the money to centralize our obligations, the fragments left from the completion of the building, the paying for the equipment and furnishings, to provide for the resuming and extension of our educational work, to satisfy our creditors who had become somewhat restless, because of long strung-out accounts necessitated by notes paid on building, etc., and the object (2) was to establish a larger line of credit for the Sunday School Publishing Board.

"The alleged 'disclosures' of 'findings' concerning this loan and other matters were reported to the Board of Directors of the National Baptist Convention by the late E. D. Pierson at its meeting in Tampa, Fla., December, 1929. The answer to the alleged 'disclosures' or findings' was made for the Board by Secretary Townsend at a meeting of the Board of Directors held in Memphis, February, 1930. The committee appointed to handle this matter at the Memphis meeting passed upon all matters in a manner satisfactory to all concerned.

"As to the insurance policy mentioned, records will show that the policy was cancelled obedient to the order of the Convention in Kansas City in September, 1929, and the unearned premium returned to the Sunday School Publishing Board which was the beneficiary of the policy. At no time was the wife of the secretary named as beneficiary of said policy."

### OFFICIALS OF NATIONAL CONVENTION PUBLISHING HOUSE ISSUE STATEMENT CONCERNING TRAGEDY

*Argus*  
Board Nor Any Of Its Members Knew Anything Concerning Departure On Fatal Trip.

### TELL OF LOAN MATTER

Subject "Paraded In Papers" Draws Denial From the Churchmen. Give Facts In Case

*5-2-30*  
CHICAGO, May 1—(AP)—Ten days after the mysterious and shocking murder of E. D. Pierson, auditor for the National Baptist Convention, whose body was found hanging from a tree on the banks of the Muscatatuck river in Indiana, police and private investigators were still at a loss to name those persons responsible for shooting Pierson to death. Although there were developments in the investigation which led to conjecture regarding the activity of many persons.

**Officials' Statement**  
The following statement was made

to the Associated Negro Press from the Nashville office of Dr. A. M. Townsend and was signed by him, J. C. Fields, S. P. Harris and J. L. Horace:

"This statement is made on account of reports that have gotten into the press and that have done great injury to the members of the Sunday School Publishing Board and to the institution itself.

"Neither the Sunday School Publishing Board nor any of its members knew anything about Auditor Pierson's departure on Tuesday night, April 15, 1930, nor had any knowledge whatever of anything or any circumstances leading to his death which we greatly deplore.

"The statement that no one of the directors nor Townsend himself could not be located by state officers or members of the sheriff's office Saturday, and that a thorough search had been instituted and the summons left in their respective offices is untrue and does great injury to said officers. True, the employees of the Sunday School Publishing Board were not working Saturday for the reason that they are working only five days in the week. But each officer of the Board was in his office for the most part of the day Saturday and no officer of the law called upon them nor was any summons found upon the desk of

## Western States Convention of Baptists in St. Louis, Mo.

ST. LOUIS, Mo.—Baptists throughout the middle west flocked into St. Louis today for the purpose of attending the formal opening of the Western Baptist States Convention of which Dr. I. A. Thomas of Evanston, Illinois is president. Mrs. Ida F. Bates of Wichita, Kansas, is the president of the Women's department. Their convention opened Monday night with a program by the various Baptist churches of the city. The regular program of the convention was begun Tuesday, with the lesson led by Rev. Frank K. Nicholson of Davenport, Iowa. At the eleven o'clock hour, Rev. W. M. Daniels preached the introductory sermon.

The convention is holding forth at the Tabernacle Baptist church, 3200 Washington avenue, Dr. S. A. Mosley, pastor.

In opening the convention, Dr. I. A. Thomas, president of the Western Baptist State convention, had the following to say with reference to the purpose of the convention:

"To promote educational and missionary work in the Western States in cooperation with the various state organizations, and with the National Baptist convention as well as the Northern and Southern Baptist conventions (white). It is the aim of the convention to first line up the churches of the Western States in a program of Christian education; second, to do Home Mission work in assisting missionary pastors in securing land for opportunity of an extension; third, to urge that all the churches of the Western States become monthly regulars in the great Foreign Mission work of the National Baptist convention."

The general theme of the convention is "Christian Education." Among those who have arrived up to the noon hour are: Dr. I. A. Thomas of Evanston, Ill.; Dr. W. H. Jernagin, president of the Sunday School and B. Y. P. U. Congress, Washington, D. C.; Dr. J. C. Austin, Chicago, Ill.; Dr. Eli T. Martin, Chicago, Ill.; Rev. Ora M. Locust, Topeka, Kas.; Rev. J. W. Harris, St. Paul, Minn.; Rev. J. H. Jackson, Omaha, Nebr.; Dr. W. B. Fleming, Nashville, Tenn.; Rev. G. McNeal, Kansas City, Kas.; Rev. R. W. Cogg, Rev. L. D. Bunn, Milwaukee, Wis.; Rev. C. O. Marshall, Kansas; Rev. F. K. Nicholson, Davenport, Ia.

## FARMINGDALE

FARMINGDALE, L.I.—The First Baptist Church of Farmingdale, held regular services Sunday. The Women's Missionary Club held its services at 3:30 p.m. Mrs. Margaret Wimbish and Mrs. Luvenia Leaks sang a duet, "Walk With the King." Mrs. Sadie Graham read a selection. Miss Odessa M. Stewart sang solo; Miss E. Conland recited. Sunday, June 15th, Mrs. Luvenia Leaks and her son, Monterio Ward, were baptized.

John Stewart is able to work again.

Leander Stevenson, of Haverstraw, N.Y., visited his sister, Mrs. Luvenia Leaks, Sunday.

The Rev. S. I. Thomas and his wife visited Mr. and Mrs. Whalen Simon, Sunday afternoon.

The Women's Missionary Club will meet Monday, at the residence of Mrs. Minnie Ward. The members raised \$20.38 Sunday. Officers are: Mrs. Margaret Wimbish, president; Mrs. Minnie Ward, chaplain; Mrs. Rachel Small, treasurer; Miss Odessa Stewart, secretary.

## Rev. Sutton Griggs to Teach Principles of Efficiency

Defender

were used, and knives brandished, and women fought with pocketbooks, ended when six policemen, answering a riot call, rushed to the scene. In twenty minutes order was restored.

The convention adjourned Monday after voting to hold the 1931 session in Atlanta, Ga. Philadelphia also

Griggs is executive secretary of the sought meeting.

7-12-30

During years spent in studying the problems and difficulties of his people Dr. Griggs came to the belief that the civic use manifested through increased cooperation in the collective interests of Race and of community, is the key to the advancement of our group in this country. "The feeble response of my people to things which they favored caused me to study our psychology," he stated.

## PANDEMOMIUM Am.-American REIGNS AT BAPT. CONVENTION Baltimore, Md.

Fists Fly, Knives Flash  
as L. K. Williams is  
Re-Elected.

## COPS CALLED IN

Claim J. C. Austin was  
Tricked Out of Race.

CHICAGO. (ANP)—While much of the bitterness, exposes, and even bloodshed expected to culminate at the Golden Jubilee of the National Baptist Convention was sidetracked, near casualties developed at the election of officers when followers of the Rev. J. C. Austin sought to establish the fact that he had been tricked out of his right to run in the election.

A battle, in which chairs and fists,



Dr. Williams

### Williams Re-elected

With only 1,034 of the 15,000 delegates entitled to vote for president, the Rev. L. K. Williams, of Chicago, was re-elected for the ninth term, defeating the Rev. J. C. Austin, who was ruled in default because Pilgrim Baptist Church, of which he is the pastor, had not paid its dues. The nomination of Dr. Austin brought to the front the chairman of the finance committee, the Rev. W. S. Graham, who announced that the Pilgrim pastor had not paid his registration fee and was not, therefore, eligible for nomination.

### Deacons Drew Weapons

This technicality, intruded at such a time, set the partisans, on what the prizefight writers call "their ears." Pandemonium did break loose. Patience was lost among the Lord's leaders. Throughout the hall, wrangling prevailed. On the platform, a fight is said to have started. The participants in this struggle were a Rev. Mr. Pope, of Cairo, Ill., and a Mr. Laden, a deacon in Pilgrim Baptist Church, formerly a minister, but now in the tailoring business.

### Many Crushed in Stampede

But the attack of the Rev. Mr. Pope on Mr. Laden was only a highlight. It precipitated a rush toward the doors in which scores were crushed, and overshadowed a number of lesser quarrels in which slaps were exchanged and chairs flourished.

After about twenty minutes of demonstration quiet was restored with the aid of police officers, and the announcement was made by Prof. R. B. Hudson, the secretary, that the Rev. Mr. Williams had been re-elected.

Many members are still in the dark as to when this election was held.

### Many Lay Down Arms

The re-election of Dr. Williams was not achieved without a struggle. The sion board. They still feel that Dr. Austin was unjustly dealt with.

Many "secret" conferences were held in order to build up the proper kind of election atmosphere. At some of these conferences, the recalcitrants and "unduly alarmed" who have been pepping it up in the journals of the land for several months, had their ruffled feathers smoothed by appeals to their loyalty to the denomination.

"Let's don't break up things, now, brothers," ran the burden of the pleas.

In response to these appeals, a number of the brethren agreed to lay down their arms and try to obtain the changes in organization program and management in other, more peaceful ways.

It was after they had made these pledges that it was thought safe to hold the election.

### Election Sudden

Quietly, and suddenly to most persons, the matter of electing a president was brought up Wednesday afternoon with the Rev. R. B. Roberts, of Memphis, Tenn., treasurer of the convention, in the chair. The Rev. J. R. Poe made the customary motion to suspend the rules and re-elect the president b acclamation. His motion was met with cheers, and with jeers from the assembled delegates who had not been fed the soothing syrup of the "secret" conferences.

So significant was the action of the delegates that Dr. Williams felt it necessary to announce that he was quite willing that others be placed in nomination. This apparent invitation was seized quickly by the Rev. H. P. Hawkins, formerly an assistant pastor under Williams, who dismissed him.

The Rev. Mr. Hawkins has been one of the most active persons organizing ministers in Chicago to espouse the fortunes of the Rev. J. C. Austin, pastor of Pilgrim Baptist Church. Sometimes it has been felt that Brother Hawkins was carrying Brother Austin along much faster than he desired to go. At any rate, the supreme moment for the Rev. Mr. Hawkins seemed to have arrived, and he arose quickly to place the name of Dr. Austin in nomination.

In all truth, it must be written that there was great cheering from the floor, despite the fact, as some allege, that hundreds of members of Dr. Williams's church were massed in the front of the hall, in contravention of the rule that delegations should sit by states.

### Bid Made for Union

Some effort to bring about a peace-reunion was made after the election, by the Rev. Williams, who thanked the convention for re-electing him and had a word to say regarding Dr. Austin. Dr. Williams told the delegates that Dr. Austin was not against him and Dr. Austin replied by telling them that Dr. Williams was not against him.

However, it did not disabuse the minds of Dr. Austin's followers of the belief that he had paid his registration dues. He exhibited receipts for twenty dollars paid in for regis-

Church-1930.

## Usher In New Year



Campbell Photo.

WHILE 1,000,000 of New York's fairer Jews were in their synagogues celebrating the advent of the New Year, 5691, on Monday evening, this Harlem sect, the Commandment Keepers, gathered at sundown for services at 29 West 131st street. Shown here are Belize Alods, chasan; Joseph Sweeney, elder, who is blowing the ram's horn or shofar; Rabbi A. W. Matthews, and Isaiah Liburd, levite.

## Negro Jewish Sect Ushers In New Year With Services at Synagogue in Harlem

*Amsterdam News*

Commandment Keepers Have Six Hebrews in Congregation—Temple Follows the

Ritual of the Israelites

*New York, N.Y.*

The Jewish New Year celebration, known as Rosh-ha-Shanah, was ushered in Monday at the Bayis Tafeles Synagogue or House of Prayer, at 29 West 131st street. Three services were held during the day and were repeated yesterday by the Negro congregation.

9.24.30

## Bayis Tafeles Synagogue. 66

The morning daven or prayer services were followed in the afternoon by daven and kaddish. Rabbi W. A. Matthew lectured at the two evening meetings on the religious significance of Rosh-ha-shanah. The year 5691 was hailed at sunset on Monday, when Elder Joseph Sweeney blew the shofar, or ram's horn.

This holiday will culminate in the celebration of Yom Kippur, or the Day of Atonement, on October 1. A week later the Suchas, or Feast of Harvest, will fall due.

The Commandment Keepers Congregation, of which Bayis Tafeles is the mother synagogue, was founded and incorporated in 1921. Rabbi Matthew is the chief overseer of the congregation, of which there are already twelve branches scattered over this country and in the British West Indies.

In all essential rituals Bayis Tafeles follows the traditions established thousands of years ago by the Israelites. There is a Hebrew school, or Talmud Torah, for the children, conducted in the church auditorium. This will open for the fall season on October 15.

Out of a total synagogue membership of 175, six are white Jews. The house of worship in 131st street is the same one in which services have been conducted since the movement was chartered nine years ago. The annual convention of the congregation was held here in July.

The New Year celebration comes to a close at sundown today.

Church - 1930

British Methodist Episcopal

LEAGUE OF COLORED PEOPLE  
HOLD SERVICE AT B.M.E.  
CHURCH.

The Canadian League for the Advancement of Colored People held their fifth anniversary last night at the evening service of the B. M. E. Church with a large assembly of members.

A. J. E. Butler, former president of the organization spoke of the work of the League in aiding the life of the colored people, not only in this city, but throughout Western Ontario stating that the status of the Negro had been decidedly lifted by the influence of the League. Not only have a great number of students been aided to a better education, but the past president said that throughout the race there was springing up a desire for education through the efforts of the organization.

J. F. Jenkins, the organizing secretary, spoke of the practical work of the League not only in giving charity to those in need, but assisting to a higher intelligence of the members of the race.

The sermon preached by the minister of the church was in keeping with the anniversary. He said that through the neglect of the church to supply the need of the people the League had been conceived and was now doing work which was properly the duty of the church.

Special music for the evening was supplied by the church choir and a quartet composed of Mrs. E. A. Richardson, Miss Bertha Moxley, Paul Lewis and John Lucas. Following the meeting a presentation of a scarf was made by members of the League to Mrs. Mary Drake, the president as a token of their esteem for the direction she gave the organization. The presentation was made by Mrs. Walter Cromwell.

Church - 1930

## NEW YORK WORLD

SEP 29 1929

# Catholic Church Makes Strides in Harlem

Mgr. Thomas M. O'Keefe Is Made Pastor of St. Charles Borromeo

By Lester A. Walton

THE appointment of Mgr. Thomas M. O'Keefe as pastor of the Church of St. Charles Borromeo, No. 211 West 141st Street, has focused public attention on the growing importance of the Catholic Church's work among Negroes in Harlem.

Along with other faiths Catholicism is making significant gains in Negro membership in a community said to have more churches within its boundaries than any other in Greater New York.

For forty-two years the Right Rev. Thomas M. O'Keefe was associated with the Church of St. Benedict the Moor in West 53d Street and is affectionately known to local Negro Catholics.

What for more than a decade has been known as "the largest Negro marked change in the racial composition of the Church of St. Charles Borromeo's membership, which is now over 90 per cent. colored. He succeeded years ago by the Holy Ghost Fathers the Rev. J. O'Donnell, Ph. D., who has been assigned by Cardinal Hayes asterest of colored people. The work of St. Gregory's Church in West under the Rev. C. J. Plunkett, has developed with the years. In 1928 there were one hundred converts.

St. Mark's Church has a membership of 1,000. Its parochial school is attended by 500 Negro children, and has a staff of seven sisters and three lay teachers. Adjoining the church and school is a convent and a playground.

St. Charles Borromeo and St. Mark's are not the only Catholic churches in Harlem to reflect the growth of Negro membership. St. Aloysius, 132d Street between Seventh and Eighth Avenues has a congregation of about 50 per cent. colored. Forty per cent. of those worshipping at the Resurrection Church, 151st Street, near Macombs Place, are colored. All Saints Church, Madison Avenue and 129th Street, and St. Thomas Church, 118th Street, between Eighth and St. Nicholas Avenues, have an appreciable representation of colored communicants.

The Catholic Church is said to be making headway in the South, where the Josephites, African Missionary Fathers, Holy Ghost Fathers and Fathers of the Divine Word are devoting much time and attention to the conversion of Negroes.

Joseph, Troy, N. Y., to take a four-year course in theology and canon law. He was graduated in 1883 and ordained Dec. 17, 1887.

He was named assistant to Mgr. John E. Burke, then pastor of the Church of St. Benedict the Moor at Bleeker and Downing Streets. When Negroes began to settle in large numbers farther North the congregation moved to its present home in 53d Street, between Eighth and Ninth Avenues.

In 1915, the Right Rev. John E. Burke took charge of the Catholic Missionary Bureau for Work Among Colored People in the United States and was succeeded as pastor by Mgr. O'Keefe, who officiated as such up to last week. The Rev. Timothy J. Shanley and the Rev. John F. Curran, former aids, are now pastor and assistant pastor, respectively, of the Church of St. Benedict the Moor.

Mgr. O'Keefe recalls that in the early days of the Church of St. Benedict the Moor a large percentage of the parishioners were originally from Maryland. Then the Negro communicants in Manhattan numbered between 250 and 300, while to-day nearly 5,000 worship on Sundays in the various local Catholic churches.

One of the chief reasons for this large increase in recent years is the presence of hundreds of Negroes from the West Indies, notably St. Croix, Porto Rico and Cuba. These newcomers constitute full 60 per cent. of the membership in the Catholic churches of North Harlem. Mgr. O'Keefe says native Negroes are joining the Catholic Church because of the warm character of the devotions which appeal to their nature, so deeply religious.

The assistant pastors of the Church of St. Charles Borromeo are the Rev. Michael J. Baxter and the Rev. John Bennett.

Church Roll Has 1,000 Members

Catholic.

There are seven or eight Negro Catholic priests in the United States. Some have parishes; others are teachers. The first American Negro to be ordained into the priesthood was the Rev. Augustin Tolton in 1884 at Rome. He was a student at the American College there. Father Tolton, born a slave, was pastor of a church in Chicago.

## The Oblate Sisters

A cablegram from the Pope, a mass in the Baltimore cathedral at noon at which His Grace Archbishop Michael J. Curley pontificated, and the attendance of leading Catholic dignitaries from throughout the diocese drew public attention last Sunday to the 100th anniversary of the Oblate Sisters of Providence, the only race sisterhood in the church.

Dr. Peter Guilday White, professor of history at the Catholic University in his sermon at the cathedral, said:

12-7-29

"The Oblate Sisters are truly children of Divine Providence. Their beginning came from something higher than human planning. They were founded with practically nothing of this world's resources. They have increased and multiplied all through these years without much material aid. They have come courageously through the trials Almighty God sent them, with their record unblemished and their courage unshaken.

"By the grace of God, throughout these hundred years they have achieved remarkable progress for the children of their race, and today, at the end of this first centenary, they are one of Catholic Baltimore's proudest treasures. They have written by their lives of self-sacrifice and denial all along these hundred years heroic pages in the history of Catholic education in the United States."

With "record unblemished" and "courage unshaken" as Dr. Guilday says, the four founders have, in one hundred years, become 170, of which 40 are in the mother house in Baltimore.

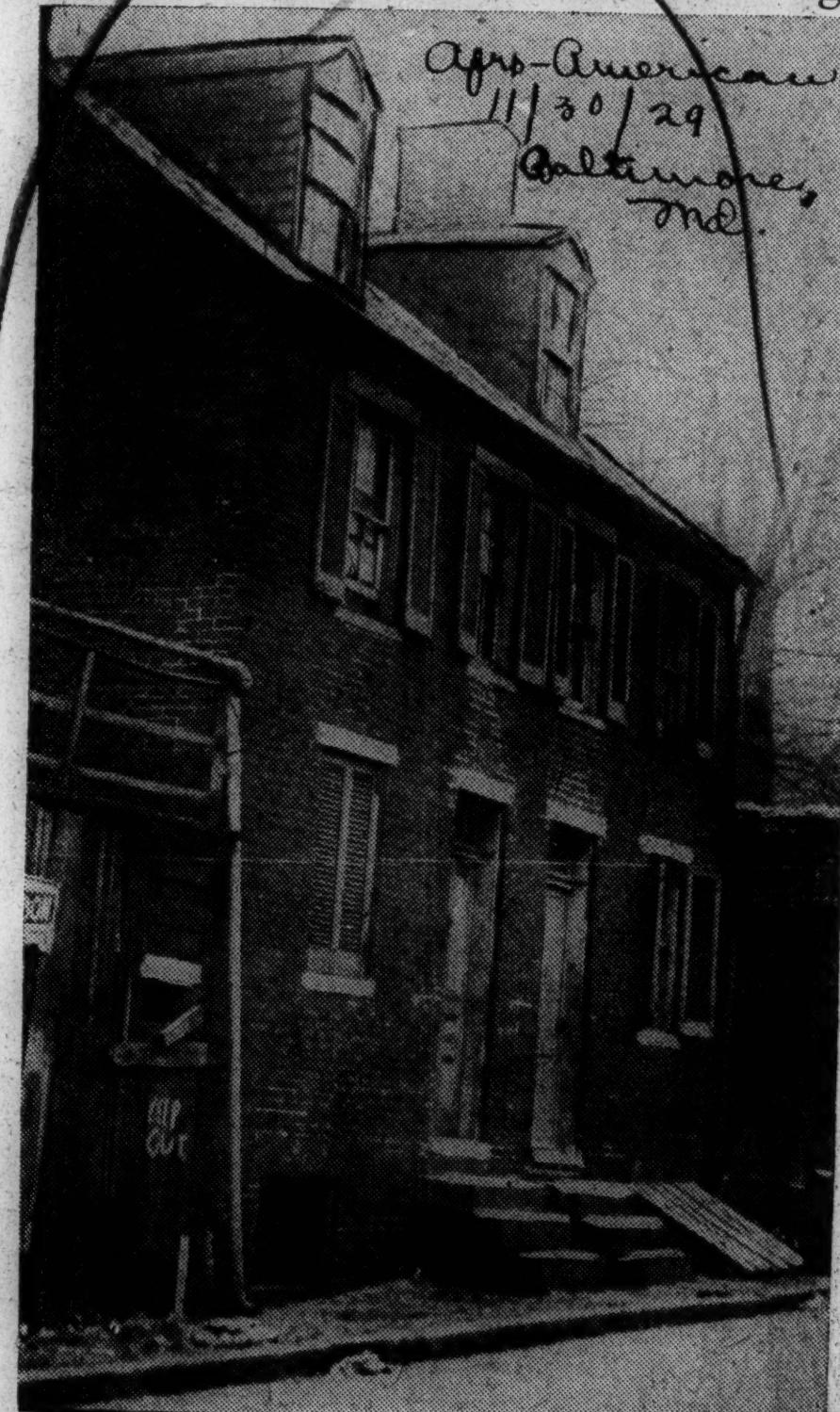
Out of a two-story house on St. Mary's street have come fifteen schools in cities of the south and in Cuba.

But after all the greatest lesson the country gets from the Oblate Sisters is the eagerness of Negro Catholics to do something for themselves, and the willingness of white Catholics to assist them in doing it.

To many who hope for an increasingly large Negro Catholic priesthood, the presence of Father Charles R. Uncles, professor of Epiphany College and one of the few colored priests in the country, was both an encouragement and a benediction.

Baltimore can be proud of itself, if it will give the American church an example of Negro leadership that will impress the country.

## Sisterhood Started Here 100 Years Ago



—Afro Photo.  
One hundred years ago these little two-story brick buildings were the home of the Oblate Sisters of Providence. They are located in St. Mary's Court, a short blind street one half block long, off Pennsylvania avenue between Franklin and St. Mary's street. The sisters occupied these buildings from April until December in 1828, when they moved to Richmond street, near Park avenue. They remained at this location until after the Civil War. In 1866 they sold to the city and with this money purchased the present St. Francis Convent at Chase street and Brentwood avenue.

## PATERSON, N. J.

NEWS

MAY 31 1930

### Colored Catholic Edifices in Newark And Jersey City

Announcement was made by the Rt. Rev. Monsignor John A. Duffy, vicar-general of the diocese, to the colored Catholics of Newark at services last Sunday that he hopes to have a priest assigned them this summer and a church erected in less than a year.

Monsignor Duffy attended the May procession of the colored Catholics held in St. Bridget's hall, Plane and William streets. This group has formed a club and meets regularly for religious services and what was needed was courageous lead-

social purposes. They requested some time ago that a priest and church be granted them in the diocese.

A church will also probably be built in Jersey City. It is to be the gift of friends of Monsignor Duffy in that city who have donated \$40,000 for this purpose. Monsignor Duffy, who has taken an active interest in the colored work of the diocese, hopes to obtain a church building for their use in Newark also.

### 200 DELEGATES CHOOSE ST. LOUIS FOR NEXT MEET

*Journal and Guide*  
Detroit Meeting Fea-

tured By Spirited  
Discussions

*Maryville, Va.*

Special to Journal and Guide

DETROIT, Mich.—Dr. Thomas W. Turner, head of the department of biology at Hampton Institute, was re-elected president of the Federated Colored Catholics of the United States in their sixth annual session here August 30 to September 1. The three-day convention was held in St. Mary's Roman Catholic Church.

More than 200 delegates from 10 states were present. St. Louis was chosen for the next session.

The Catholic conference on industrial problems held in conjunction with the meeting of the Federation furnished some of the high lights of the convention through the contribution made by Donald Marshall, personnel director of Negro employees in the Ford Motor Company in his exposition of wages and unemployment in Detroit; John C. Dancy, Jr., secretary

of the Detroit Urban League, on living conditions in Detroit, point out the slow but gradual appreciation on the part of employers of the possibilities of efficiently trained Negro workers in concerns whose policy had been one of closed doors; Rev. Francis J. Gilligan, St. Paul Seminary, who spoke on the ethical question involved in the employment of the Negro.

The highlights of the convention occurred Monday when several lively discussions were held on the floor as George B. Conrad presided. Perhaps that with the most spice was the one started by Rev. Lyons of Chicago when he asserted that the Race should not have a priest assigned them this summer and a church erected in less than a year.

Rev. John La Farge, S. J., associate editor, America, immediately jumped to his feet and asserted that that was not the policy of the mother church. He claimed that the Race should fight this prejudice through prudence and perseverance. Professor Daniels criticized some of the priests and Noah Thompson declared that

regularly for religious services and what was needed was courageous lead-

social purposes. They requested some time ago that a priest and church be granted them in the diocese.

A church will also probably be built in Jersey City. It is to be the gift of friends of Monsignor Duffy in that city who have donated \$40,000 for this purpose. Monsignor Duffy, who has taken an active interest in the colored work of the diocese, hopes to obtain a church building for their use in Newark also.

The following officers were re-elected for the ensuing year: Thomas W. Turner, Ph.D., Hampton Institute, president; George W. B. Conrad, Cincinnati, first vice president; W. J. James, St. Louis, third vice president; George A. Henderson, Pittsburgh, fourth vice president; Eugene A. Clark, Washington, D. C., fifth vice president; William A. Prater, Washington, D. C., national organizer; H. M. Smith, Washington, D. C., executive secretary;

Mrs. A. Vernon, Chicago, first recording secretary; Miss Viola Kenny, Washington, D. C., second recording secretary; Benedict Smith, Baltimore, Md., sergeant-at-arms. A. R. Feliciano, Detroit, treasurer; James A. Dotson, Detroit, treasurer; Wallace Williams, Detroit; Rev. Sebastian Schaff, O. M. Cop., Milwaukee; Rev. Theodore Hohler, R. M. M., Detroit, and Attorney Charles Roxborough, Detroit. Mrs. Eva Trent, soprano of Chicago, gave a vocal solo. She was accompanied by Miss Jones, also of Chicago.

### OHIOAN ELECTED AS CATHOLIC HEAD

*Journal and Guide*

By HAZEL B. McDANIEL

For Associated Negro Press

DETROIT, Mich.—The Federal Colored Catholics of the United States

met in sixth annual convention here,

August 30, 31, and September 1.

The sessions were held at St. Mary's Church and hall, lent for the occasion by a white parish, the two colored parish churches being too small to accommodate the convention adequately.

Delegates in attendance came from New York, Washington, Maryland, New Jersey, Pennsylvania, Michigan,

Illinois, Wisconsin, Missouri, and Kansas. Both the laity and clergy were present, and many persons came unofficially from various parishes.

The Catholic Conference on Industrial Problems, held in conjunction with the meeting of the federation, furnished some of the high lights of the convention through the contribution made by Donald Marshall, personnel director of Negro employees in the Ford Motor Company, in his exposition of wages and unemployment in Detroit.

John C. Dancy, Jr., secretary of the Detroit Urban League, spoke on Living Conditions in Detroit, pointing out the slow but gradual appreciation on the part of employers of the possibilities of efficiently trained Negro workers in concerns whose policy had been one of closed doors.

The Rev. Francis J. Gilligan, of St. Paul Seminary, spoke on the Ethical Question Involved in the Employment of the Negro. Father Gilligan is a young priest, fired with apostolic zeal, having written a powerful treatise on the "Morality of the Color Line."

#### High Mass

High mass, held Sunday morning, with the Rt. Rev. Michael J. Gallagher, the celebrant, was most impressive. The church was crowded with white and Negro Catholics, and visitors.

A procession was formed half a square from the church. First came the nuns shared the hardships of the officers of the federation and of the 400 Negro children of Saint Peter's and Paul's school at St. Thomas in the Virgin Islands. The followed by several Detroit priests in clerical vestments; then three work was done in collaboration with the Redemptorist Fathers of Saratoga. During their stay they encountered the hurricane of 1928, and several earthquake shocks in Chicago failed to notify the federal bishop, a saintly man attired in robe July of this year.

Other speakers Monday were Rev. William M. Markoe, S. J., editor of the Chronicle, official organ of the organization; Rev. Leo Walsh, Cincinnati; Rev. Charles A. Kapp, C. S. Sp., Detroit; J. A. Jackson, Washington; Lieut. Wallace Williams, Detroit; Rev. Sebastian Schaff, O. M. Cop., Milwaukee; Rev. Theodore Hohler, R. M. M., Detroit, and Attorney Charles Roxborough, Detroit. Mrs. Eva Trent, soprano of Chicago, gave a vocal solo. She was accompanied by Miss Jones, also of Chicago.

The pastor of St. Mary's delivered a sermon which was a tribute to Negro Catholicity. The bishop addressed the body at the close of mass and a letter from the Pope was read to the federation, commanding that body for its zeal. Bishop Gallagher has long been a staunch friend of Negroes in his diocese. White ushers served, and the mass was beautifully sung by the colored choir from St. Peter Claver's and St. Benedict the Moor's parishes.

There are over 20,000,000 Catholics in the United States, 250,000 of whom are Negroes.

Conrad Succeeds Turner

Dr. Thomas W. Turner, head of the biology department, Hampton University, is the outgoing president, and is succeeded by George W. Conrad, an attorney of Columbus, Ohio.

The next convention will meet in St. Louis, Mo., as the guest of St. Elizabeth parish, of which the Rev. William M. Markoe, S.J., is pastor.

A. R. Feliciano is the president of the Detroit local branch of the federation.

## NEWS ALBANY, N. Y.

### AUG 8 - 1930 Albany Nuns Back From Negro School

#### Sisters Mary Scraphim and Mary Mechtild Saw Hurricane.

After several years of missionary teaching of the Negro population of the densely tropical Virgin Islands, two nuns of the Order of Mercy of the Albany Diocese, re-

turned to the Motherhouse of the Community in New Scotland avenue, this week. They are Sister Mary Seraphim, who has been away four years, and Sister Mary Mechtilde, who returns after an absence of two years.

During their missionary period, the officers of the federation and of the 400 Negro children of Saint Peter's and Paul's school at St. Thomas in the Virgin Islands. The following day, the nuns shared the hardships of the officers of the federation and of the 400 Negro children of Saint Peter's and Paul's school at St. Thomas in the Virgin Islands. The

work was done in collaboration with the Redemptorist Fathers of Saratoga. During their stay they encountered the hurricane of 1928, and several earthquake shocks in

Chicago failed to notify the federal bishop, a saintly man attired in robe July of this year.

of magenta.

The two nuns are being replaced by Sister Mary Amabalisa and Sister Mary Natalie, who reached St. Thomas Island July 15.

#### COLORED CATHOLICS

#### REQUEST MORE JOBS

*After Hurricane*

Adequate Facilities for Self Improvement Through Public Utilities, Sought.

#### STATEMENT ISSUED

#### Federation Wants Aid for Vocational Handicapped.

HAMPTON.—"Treat us not as a problem but extend us all legitimate forms of gainful employment and an opportunity to educate our children in the Catholic schools," is the gist of a statement of the Federated Colored Catholics of the United States, issued through Dr. Thomas W. Turner, of Hampton Institute, president of the federation.

The statement is the result of a resolution passed at the sixth annual convention in Detroit in which the group sought a larger economic and

educational field.

The federation decried the giving of jobs based upon racial attitudes, and requested means of self-improvement through credit, housing facilities, recreation, and all other public utilities.

Equal opportunity from the primary school to the university was also requested, as well as for educational facilities necessary for the following of the priesthood and other religious life.

The humiliating inconvenience suffered when attending Holy Mass and the service of the church set up by law and by church practice also will be removed if the desires of the federation are granted.

#### Vocational Handicaps Cited

The vocational handicaps and the disadvantageous conditions of the Negroes are stressed and the aid of practical charity of Catholics is sought to aid in the establishment of churches, schools, and welfare institutions.

#### Would Abolish Capital Punishment

Condemning the laws of capital punishment existing in several states, the federation insisted that human life is sacred and should not be taken under any circumstances.

#### Negro Progress Not Detrimental

The inequality of the full rights of citizenship are also offensive to the group, and recognition in proportion to duties and sacrifices expected and rendered, were pointed out as means to improve the condition of the group.

Making the plea that fellow-citizens be freed from the obsession that Negro progress is detrimental to American civilization, the federation urged that they be treated as sharing a common destiny and the common privilege of the creation with all mankind.

Catholic.

Church - 1930

# Fr. Slattery's Plea for Negro Priests Cost Him His Career

Practically Driven from the Church Because He Declared that the Catholic Church Cannot Grow Without Negro Priests. Only "Old Pious Mamas" Deny this to Flattering of natives into the priesthood but, as a rule, keep them in subordinate positions. Such was the case in Cuba till after its freedom, and

By GEORGE F. BRAGG

The late Cardinal Gibbons now in the Philippines. ordained his second colored goes, the Catholic Church recognizes man, the late Father Dorsey, no race. But, alas! the spirit of the to the priesthood in the Catholic political party inimical to the Negro to which for good or ill, the bulk of dral, this city, on Saturday, Catholics belong, dominates many Catholics.

June 21, 1902

*African American* Carrying Prejudices Into Priesthood.

On the next day, in St. Francis Church, Father Dorsey offered his first Mass; at which time, the Very Reverend John P. Slattery, white Superior of the Society of St. Joseph, was the preacher.

The sermon was a strong plea for a Negro priesthood. It cost him his ecclesiastical life, for he was practically driven from the church.

After more than a quarter of a century, a few extracts from that remarkable discourse may prove il- lustrating especially as the same Negro. It is this un-catholic senti- fight for Negro priests in the Roman Church continues.

He spoke of the African race in Morality

the church during the early cen- turies, enumerating as Africans, and Priests. Origin, Tertullian, Cyprian, and Au- gustine. He then went on to say

that in course of time positions were reversed, the Western races acquir- ing the mastery and the African en- slaved.

Little Progress Without Negro Priests.

"Today, after twenty-five years of labor for and among the colored people, I am absolutely convinced," he said, "that the Catholic Church will make little progress in converting the Negroes of our Southland unless she succeeded in getting a large body of colored people priests. Bear well in mind that the ministry of the Catholic priesthood in this country is devoted to the emigrant whites of Europe.

Every Race at the Altar.

"Every race naturally loves to see its own sons at the altar, and the colored people are just as human as the rest of mankind.

"Now, it is not exaggeration to say that they do not hold their own. The leakage among white Catholics during the life time of the American Republic has been enormous—millions and millions have dropped away—in truth, among the great bone and sinew, the youth and drawbacks to the conversion of the heathen is the neglect of native clergy.

"Again and again has Rome insisted on a native clergy in the East thus far with little obedience and success. Most of the missionaries are Europeans who receive a sprink-

Father Dorsey's ordination are proofs positive how dear to their hearts were yesterday's ceremonies in Baltimore's Cathedral, and today in St. Xavier's Church.

No Negro Problem.

"Really, there is no Negro problem. The wickedness of bad Negroes is held up before us, and in consequence, the whole race is condemned by the very men who will lynch a Negro. Negro will have Negro cooks, Negro coachmen, Negro nurses, and trust the care of their homes to the sable race.

"If an inhabitant of Mars, such as Lord Kelvin believes to exist would come down to earth and take up the record of the whites as given in the daily papers he would have a pretty poor notion of us.

"Monday morning's paper may have accounts of ten or twenty unfortunate Negroes. Are the 99,900 other Negroes of Baltimore to be condemned? Because of such items in Monday's papers will the Negro coachman, butlers, waiters, cooks, nurses and chambermaids in this town be discharged? Not one of them."

## OBLATE SISTERS TO CELEBRATE ON SUNDAY

America's First Race Religious Order Is 100 Years Old.

AT CATHEDRAL

Archbishop Curley to Pontificate.

With every available seat requested, the Catholic Cathedral, made famous by the late Cardinal Gibbons, will be the scene of one of the most unique ceremonies in the history of the church in America, when Archbishop Michael J. Curley pontificates a solemn mass to begin the one hundredth anniversary of the Oblate Sisters of Providence, Sunday.

The celebration, for which preparations have been in the making for more than a year, will bring to Baltimore, sisters representing every

of the island, were kept away from school here in America because of mission in the community of the sis- terhood. There will be representa- tives even from Cuba.

### WEEK'S CELEBRATION.

The celebration will begin on Saturday, November 23, which will be Alumnae Day. Mass will be celebrated for the Oblates' alumnae that morning at the Convent Chapel.

In Baltimore at the time were two Monsignor M. F. Foley, spiritual rector of the community, will be the former from Cuba, and Miss Mary Francis Balas, a San Dominican, who had spent their own money to run a small free school. These, together with Miss Mary Theresa Dilchemin deliver the sermon Sunday, at the Baltimore girl, and Miss Mary Rodriguez of Saint Augustine church, Washington, will sing.

On Monday, mass will be said at the Oblate Sisters of Providence the Convent Chapel for all the living benefactors of the order; on Tues-

The terms, "Oblate," meaning "one day, for all deceased benefactors; or who suffers," and "Providence," signifying "the manifestation of God's care and superintendence over his creatures," typify the conditions under which the order was founded.

In those days, things seldom now recalled were daily occurrences—death stalking in Baltimore, flinging the deadly cholera plague at hundreds of doors—the conflict of South and North in a border town which denied black children the right to schools. In fact, the first real challenge for sacrifice came to these sisters when they were asked to help nurse patients at the almshouse here. They responded, one of their small number, Sister Anthony, giving her life in the cause.

### FIRST HOME.

Their first home was a two-story house in St. Mary's Court, secured in 1828. Here they began their novitiate with Sister Marie (Miss Elizabeth Lange), appointed superior. On July 2, 1829, they took the vows

when a simple brown habit was blessed and put on them. In 1870, the city bought the property on Richmond street, to which they had moved from St. Mary's Court, and with this money they bought their present place, at Chase street and Brentwood avenue, and constructed a convent, and named it for Saint Francis.

The work of the community today follows about the same lines that it did when it began one hundred years ago. In their first school there were nine scholars registered. At the present time their charges are scattered all over the country.

From that first house on St. Mary's Court have come schools in Charleston, S. C.; Alexandria, Va.; St. Louis Mo.; Ridge, Md.; a school in Nor-

mandy, one for boys and one for girls in Leavenworth, Kas.; two parish schools in Baltimore and three day schools in Havana, Carteret and Camaguey, Cuba.

### 170 SISTERS.

There are 170 sisters in the community, 40 of which are in the school for white girls, but resigned mother house here in Baltimore. Novitiate are trained here, who must be between the ages of 15 and 30, unmarried and of good character.

When M. Jourbert took over the work, he found his colored charges previously scoured by the slaverter from Cuba, and one from the West Indies here.

In the boarding and day schools pupils are accepted without regard to their faith. In the boarding and day schools pupils are accepted without regard to their faith. To join the Catholic church.

Church - 1930

## Three African Popes!

June 3-13-30

Boston Mass.—(A. N. P.)—In a letter addressed to the Boston Daily Post, David Goldstein, Secretary of the Catholic Truth Guild, said that there had been no less than three Africans who were Popes at Rome. His letter follows:

"Sir: Evidently Boston's great breakfast table paper has been misled by the Associated Press. We were told today that the great Cardinal Merry Del Val was "twice forecast as the first foreign Pope," that he came "twice near being first alien Pope," meaning, we must assume, a Pope of other than Italian birth.

"The facts are that among the popes fifteen were Frenchmen, nine were Greeks, seven were Germans, five were Asiatics, three were Africans, eight were Spaniards, two were Dalmatians, while Palestine, Thrace, Holland, and Portugal have each furnished an occupant of the Chair of Peter. One Pope—Adain IV—came from England, the same country in which Cardinal Merry Del Val was born. Even the reigning pontiff, Pope Pius XI, may be called an alien by Italians. His city of Desio near Milan was under the domination of the Austrian monarchy at the time of his birth."

**NEW YORK JOURNAL**

JUN 17 1930

## NEWARK MAKES CLERGY SHIFTS

Changes among the clergy of the Roman Catholic Diocese of Newark were announced today at the chancery office of the diocese, 31 Mulberry St., Newark, by Monsignor John A. Duffy, Vicar-General of the diocese.

The transfer order, which was issued by Bishop Thomas J. Walsh, of the Newark diocese, provides for the establishment of a parish for negro Catholics in Jersey City and vicinity.

pastor of All Saints' Church, Jersey City, pastor of the negro congregation.

The Rev. Daniel A. Coyle is withdrawn as an assistant at St. John's Church, Jersey City, and will devote all of his time to his work as assistant superintendent of the parochial schools of the diocese. He will reside in St. Mary's rectory, Bayonne, with Mgr. William F. Lawlor, superintendent of the parochial schools and pastor of St. Mary's.

Other changes are as follows:

The Rev. James Hobson, assistant at St. George's Church, Paterson, is

transferred as assistant to St. Rose of Lima's, Newark; the Rev. Edward A. McGuirk, assistant at St. Michael's, Jersey City, is transferred as assistant to Holy Trinity, Hackensack; the Rev. Joseph Spielman, assistant at Our Lady of Mount Carmel, Boonton, is transferred from that church and will act as chaplain at the Knights of Columbus camp, Culver Lake, N. J.; the Rev. Joseph M. O'Sullivan, assistant at St. Leo's Church, Irvington, is transferred as assistant to St. George's, Paterson.

**NEW YORK SUN**

JUN 17 1930

## NEGROES TO GET JERSEY PRIEST

**Bishop of Newark Orders Parish Formed.**

### MANY CHANGES ANNOUNCED

**Assistants Transferred and Newly Ordained Class Assigned.**

Changes among the clergy of the Roman Catholic Diocese of Newark were announced today by Mgr. John A. Duffy, vicar general of the diocese.

The transfer order, which was issued by Bishop Thomas J. Walsh, provides for the establishment of a parish for Negro Catholics in Jersey City and appoints the Rev. Joseph A. Shevlin, now assistant pastor of All Saints Church, Jersey City, pastor of the Negro congregation.

Father Shevlin will take a census of Negro Catholics and will begin his pastoral ministrations by holding services in a hall, to be selected later. The announcement of Father Shevlin's appointment states that the erection of a church for Negro Catholics of Jersey City and vicinity is contemplated.

The Rev. Daniel A. Coyle is withdrawn as an assistant at St. John's Church, Jersey City, and will devote all of his time to his work as assistant superintendent of the parochial schools of the diocese. He will reside in St. Mary's rectory, Bayonne, with Mgr. William F. Lawlor, superintendent of the parochial schools and pastor of St. Mary's.

Other changes are as follows:

The Rev. James Hobson, assistant at St. George's Church, Paterson, is

Catholic

## CATHOLIC PRIEST DENOUNCES THOSE WHO THINK NEGRO MUST BE BLED AND NOT FED

BY WM. M. MARKOE, S. J.

Pastor of St. Elizabeth's Parish, St. Louis, Mo.

There is one time when a white man seems to forget that a colored person is a Negro and that is when the latter has some perfectly good hard cash of which he can be easily relieved. The white man's pride of race is never so great as to cause him to turn up his nose at a Negro's hard-earned greenbacks, or to fear contamination when he has occasion to cram his palm with Negro quarters, dollars and dimes. But many of those who are thus willing and even eager to take the Negro's money consider it an outrageous piece of effrontery if a colored man humbly applies for an opportunity to earn a living. The big companies, the landlords, and even many small business concerns, which rake in millions of dollars every year from our people—dollars which represent menial sweat and toil, and which are garnered in spite of flagrant economic handicaps—are scandalized at the presumption of a Negro who, while they exploit him, would so far forget himself as to aspire to drive a milk wagon, sell potatoes over the counter of a grocery store, collect rents, read meters, or (God forbid) fill a prescription in a drug store. Their theory seems to be that the Negro is made to be bled but never fed.

That it is legitimate and not beneath the white man's dignity to bleed the Negro is evinced by the existence of 316 grocery stores, 30 drug stores and 45 haberdasheries in St. Louis which cater to an almost exclusively colored trade. Landlords' offices absorb thousands of dollars in exorbitant rentals collected by white agents from colored tenants each month. Some 17,000 Negro homes use gas and electricity every unit of which is measured on a meter carefully read by a white man in a none too white collar which it would be uppish for a Negro to place around his neck, especially during working hours when he is merely supposed to be earning enough money to pay his monthly bills.

## CATHOLICS WILL MEET IN DETROIT

WASHINGTON, D. C., Aug. 20.

(A. N. P.)—Secretary H. M. Smith of The Federated Colored Catholics of the United States

announced to day that elaborate preparations have been made by the Detroit branch of The Federated Colored Catholics for the entertainment of all who will attend the Sixth Annual Convention of the organization to be held in Detroit from August 31 to September 3.

The Rt. Rev. Micheal J. Gallagher, Bishop of Detroit, is credited with having given valuable assistance to the local branch in its

efforts toward making the event the greatest in the history of Colored Catholic activities. "In fact," says Mr. Smith, "the entire Diocese of both white and colored Catholics of Detroit are interested in the event and neither pains nor expense will be spared in the entertainment of the many delegates and their friends who are expected from all sections of the United States."

JUL 6 - 1930

## Celebrate Creation of Negro Catholic Church



The rally to commemorate the creation of the new Negro Roman Catholic Church of Christ, the King, Thursday night at Public School No. 14, was well attended. When Rt. Rev. Mgr. John A. Duffy, vicar general of the Newark Diocese, opened the meeting a large crowd was obliged to stand in the hallway. Negro groups came from Hudson County sections and from Essex County as well as from New York and Brooklyn.

Alderman Shields, of the Negro Church of St. Charles, New York, There were many prominent speakers. Mgr. Duffy offered his co-operation. In all that would bring success to the church. He said that in eight months the congregation would be able to attend services in the new edifice.

John Matthews was a speaker. In a strong address he foretold the success of the new church, and narrated the history of the Negro race. He compared the history of the Negro people to that of his Irish ancestors. Rev. Edward F. Kirk, The Trinitarian Sisters from Newark, who will assist Father Shovlin, in presenting Mr. Matthews, said, "What Cicero was to Rome, what Demosthenes was to Greece, John Matthews is to New Jersey."

Rev. Dr. Edward Kraemer gave an instructive talk on the Negro Catholic missions throughout the country. Jules W. De Weever spoke of the success of the Church of St. Peter Claver in Brooklyn. Rev. John La Farge, S. J., Home of John White, opposite the site

an authority on Catholic Negro work, journeyed to Tenafly, where he is conducting a retreat for Negro Catholic laymen.

Rev. Mark J. Duffy received a hearty welcome and promised support from the Mt. Carmel Guild. An outstanding feature of the meeting was an extemporaneous address by Benjamin Burns, who representing the Negro non-Catholics present, wished the Church of Christ, the King, every success.

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Rev. William A. Bolger, C. S. St. Thomas college, St. Paul, spoke on "What Is Industrial Justice?" In the evening Rex. Wainsborough of Eng-land, also made a few remarks relative to the industrial situation in England.

Sunday morning a solemn mass, coram episcopo, was chanted by the retreat in St. Mary's church by Rev. Joseph Wuest, C. E. Sp. Bishop Michael Gallagher of the Detroit diocese presided at the throne and the Rev. Frederick T. Hoeger, C. S. Sp. preached the sermon.

Following the sermon Rev. Hoeger read a letter from Pope Pius XI in which his highness tendered his sincere co-operation in the efforts of the federation to accomplish their high ideals. Bishop Gallagher welcomed the delegates to Detroit and bestowed his blessings upon their worthy efforts.

The highlights of the convention occurred Monday when several lively discussions were held on the floor as George B. Conrad presided. Perhaps that with the most spice was the one started by Rev. Lyons of Chicago when he asserted that the Race should not force the issue of admitting Race students to white Catholic institutions.

Rev. John La Farge, S. J., associate editor, America, immediately jumped to his feet and asserted that that was not the policy of the mother church. He claimed that the Race should fight this prejudice through prudence and perseverance. Professor Daniels criticized some of the priests and Noah Thompson declared that what was needed was courageous leaders.

Rev. S. T. Lord, director of sodalities of St. Louis, declared in his remarks that in order to encourage the youngsters in greater loyalty toward the church, the parish sodalities should be developed to a greater de-

Elmo Anderson, executive secretary for mission work among Colored people, spoke on "The Retreat Movement." He told of the wonderful work accomplished by the retreat in St. Mary's church by Rev. Joseph Wuest, C. E. Sp. Bishop Michael Gallagher of the Detroit diocese presided at the throne and the Rev. Frederick T. Hoeger, C. S. Sp. on "The Liturgical Movement." Mrs. M. Johnstone of Chicago spoke on "Participation in National Catholic Activities," and Miss Seals of Columbus, Ohio, talked on "Industrial and Social Problems." Edward LaSalle, Knights of St. Peter Claver, pleaded for unity in the ranks of Catholicism.

Professor Daniels read his report of the Cardinal Gibbons institute in which he made known that fact that the institute is out of debt and that next June will graduate its first class. The school is five years old and is located at Ridge, Md.

The executive committee submitted a resolution that each delegate represent a parish with not less than 25 members. A strenuous objection was voiced against the resolution and after a half of an hour of argument was tabled.

The following officers were re-elected for the ensuing year: Thomas W. Turner, Ph. D., Hampton Institute, president; George W. B. Conrad, Cincinnati, first vice president; W. J. James, St. Louis, third vice president; George A. Henderson, Pittsburgh, fourth vice president; Eugene A. Clark, Washington, D. C., fifth vice president; William A. Prater, Washington, D. C., national organizer; H. M. Smith, Washington, D. C., executive secretary; James A. Dotson, Detroit, treasurer; Mrs. A. Vernon, Chicago, first recording secretary; Miss Viola Kenny, Washington, D. C., second recording secretary, and Benedict Smith, Baltimore, Md., sergeant-at-arms. A. R. Feliciano, Detroit, was elected second vice president when Edward Lawrence of Chicago failed to notify the federation that he was unable to attend.

Other speakers Monday were Rev. William M. Markoe, S. J., editor of the Chronicle, official organ of the Ford plant and that the company at its peak has had more than 12,000 Negroes in its employment. Mr. Marshall is the only member of the Race employed in a like position in Detroit. He said that an organization has completed plans whereby an apartment, similar to the Rosenwald apartments in Chicago, will be erected in Detroit in the near future.

Mr. Marshall told of the wonderful opportunities for the Negro at the Ford plant and that the company at its peak has had more than 12,000 Negroes in its employment. Mr. Marshall is the only member of the Race employed in a like position in Detroit. He said that an organization has completed plans whereby an apartment, similar to the Rosenwald apartments in Chicago, will be erected in Detroit in the near future.

The discussions which were concerning "The Negro in American Industry," and were held under the auspices of the Catholic conference of industrial problems and of the committee of interracial relations of the Federated Colored Catholics of the United States concluded their sixth annual convention here Monday in the auditorium of St. Mary's Roman Catholic church after three days of deliberation.

By RUSSELL J. COWANS

DETROIT, Sept. 5.—The Federated Colored Catholics of the United States concluded their sixth annual convention here Monday in the auditorium of St. Mary's Roman Catholic church after three days of deliberation.

Delegates numbering more than 200 were in attendance. It was the first time the federation had met in the United States, were continued Detroit and every session was well through the afternoon and evening attended. St. Louis will entertain the 1931 convention.

The convention opened Saturday morning with Prof. Victor Daniel, principal of Cardinal Gibbons institute, presiding. Donald Marshall of Francis J. Galligan, St. Paul seminary, St. Paul, Minn., talking on "The Ford employment bureau, and John Daney, secretary of the Detroit Urban league, were the principal speakers.

Church - 1930

C.M.E.

# C.M.E. Folk General Conference of in 5-Day C.M.E. Church Meets

5-17-30

## Meet

LOUISVILLE, Ky., May 15.—

(Special.) — Speaking for the bishops of the Colored Methodist Episcopal church in the

What is said to have been quadrennial addressed to the the greatest winter council of general conference of the de-ministers and lay workers of nomination now in session the C. M. E. church closed here, Bishop J. Arthur Ham-

Sunday night after a five-daylett, presiding bishop of the

session at Jubilee temple, 114 eighth Episcopal district, Kan-

E. 59th St. Chicago, Ill., sas City, Kans., declared:

Several hundred distinguished church leaders and delegates representing the Southeast Missouri and which we live. Scientific advance-Illinois conference were in attendance and other influences have made at the grand opening and celebration it so whether we desire it or not, of the new temple. Bishop Arthur We must deal with the world as it Hamlett, presiding bishop of theis. And whether it will remain the eighth Episcopal district of the same kind of world or is changed M. E. church, is chairman of the impact of the Christian church council and was the presiding officer will depend largely upon the method at each session.

The sessions were more largely at perplexing and stubborn. The church tended than at any previously held should attempt big things for God, by the C. M. E. denomination in its but there is no need to attempt them history in this section of the country in a little and narrow way. Right Among the outstanding general objectives may not yield to wrong cer and churchmen present were methods."

Drs. W. Y. Bell, department of New Testament interpretation of Gam-field, touching as it did upon every mon seminary, Atlanta; G. C. Parker phase of church work and giving at editor of the Christian Index, officia tent as well to all agencies and organ of the C. M. E. church, Jack religious bodies closely related to the son, Tenn.; T. H. Copeland, treasurer church. Bishop Hamlett dwelt at of the superannuated preachers length upon the church's attitude to widows and orphans fund, Hopkins the problems of humanity, the church ville, Ky.; W. M. Womack, secretary in review, its structure, building, of church extension, Louisville; J. H. membership, departments and auxil- Moore, department of missions, Hollyaries, foreign mission, young people's Springs, Miss.; J. A. Bray, depart jubilee, the doctrines of the church, ment of education, Birmingham; H. P. Porter, publishing agent of the C. church at attention, vital unity an M. E. denomination, Jackson, Tenn.; essential to success and the forward W. A. Bell, chief secretary of the gen- march of the church.

He paid high tribute to the National Association for the Advancement of Colored People and urged whole hearted support to that organization. In speaking of the work being done by the association, he said, "We commend it for its vigilance, its aggressiveness, its courage, its patience and thoroughness in dealing with many delicate Race situations, which, but for that organization would go by without attention. It has had several years of history dur- ing which it has demonstrated the wisdom of its founders and promoters and the splendid results that have attended their efforts."

The five-day program centered around the subject: "A Study in Church Attitudes." Speakers included Drs. A. C. Bailey, I. C. Nicholson, T. J. Moppins, J. W. Jacobs, J. R. McClain, Mrs. W. S. Waterford, Drs. G. C. Parker, J. A. Martin, Revs. C. E. Chapman, J. O. Myers, B. J. Smith and J. W. Nicholson.

Addresses delivered by Prof. W. A. Bell, Dr. W. Y. Bell and Bishop J. A. Hamlett evoked considerable comment.

Bishop Hamlett's address had to do with the challenge which now faces the church of today.

great crime wave that sweeps over the country, and to certain constitutional amendments that seem to be threatened by a lawless tendency. Much of the law enforcement agitation centers about the prohibition question. And with regard to that, it is well to be reminded that the Colored Methodist Episcopal church has contributed its part to the creation of sentiment that has taken the form of the 18th amendment to the Constitution, and stands today for the enforcement of all laws that will make prohibition a reality from one end of the country to the other. Our pulpit and press are committed to a program of strengthening the sentiment of the country so that the 18th amendment shall be more than a dead letter.

But when we speak of law enforcement we have in mind the enforcement of all laws and the creation of larger and greater respect of all parts of the Constitution. We are aware of the fact that disrespect for any part of the Constitution paves the way for other parts of it to be ignored at will. We believe, also, that respect for any part of the Constitution cannot be without influence to make it a spiritual epoch in creating respect for other parts life of the church.

We deplore the fact that lynching is still a practice among us. We rejoice, however, in the constantly decreasing instances of lynching during the past few years. We are opposed to crime of any sort. We have faith that active bishops be considered sufficient in the utility of the governmental machinery in all of the states to administer justice and to adequately punish criminals for whatever crime committed. And there is never any need for the mob. It is a black spot between the clergy and the lay—that is upon the fair name of any 246 clergy and 246 lay. Of the 246 lay representatives there are 17

In speaking of the church and its women delegates. This is the first forward march, Bishop Hamlett said: general conference of the Colored Methodist Episcopal church in which conquer by standing still, it will never win by holding its own. The legally elected delegates. The only way to victory is by the forward march."

Among the conclusions of the message were these: That the church had abundant reason for thanksgiving, but at the same time should feel a deep sense of humility; that the church while not perfect, compares favorably with other organizations; that there is a need for re-emphasis upon the many functions of the church, which is to bear witness to the Christ way. Martin, Memphis, Tenn.; J. Arthur Starks, Dallas, Tex.; W. M. Womack, Louisville, Ky.; C. L. Russell, Wash-ington, D. C.; J. A. Martin, Nash-ville, Tenn.; T. H. Copeland, Hop-

courage in order to increase the strength and efficiency of the church as a redeeming agency; that it is fatal to the success of the church to ignore the fact that we are living in a new age; that the problems of society are stubborn and will yield only to the right kind of approach.

The bishops of the C. M. E. church through the address given by Bishop Hamlett recommended among other things serious consideration to the importance of clarifying and codifying the laws in the book of discipline so as to relieve embarrassment that often comes through ambiguity and contradictions; readjustments of the department eliminating wasteful duplication and giving greater efficiency to the work, a reorganization of the financial system so as to stimulate rather than depress the membership;

a more adequate provision for educational and missionary work; a cooperative attitude toward the Federal Council of Churches, the N. A. A. C. P., the Y. M. and Y. W. C. A.'s and the American Bible society; a definite committal of the church to support a connectional hospital, thereby recognizing its duty to the poor and suffering; special attention to the educational work with a view of making two or three colleges

really connectional in scope and character assuming responsibility imposed for their maintenance; emphasis upon religious education and leadership training, accepting the cooperation offered by the M. E. Church South in the promotion of the work; that respect for any part of the Constitution cannot be without influence to make it a spiritual epoch in creating respect for other parts life of the church.

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kinsville, Ky., and R. O. Langford, Monroe, N. C.

Approximately 2,000 visitors from all sections of the country are here attending the general conference. The sessions will end when all needed legislation has been enacted.

Two of the general officers already reported and each department showed a marked increase as it relates to the volume of work done, the amount of finance coming in and net balance on hand. The two general officers who reported are Dr. H. P. Porter, publishing agent, Jackson, Tenn., and G. F. Porter, financial secretary, whose headquarters are in Jackson, Tenn.

For the first time in the history of the denomination the income from the publishing house during the past quadrennium has been such that it has proved self-sustaining, having done a volume of business, approximately \$130,000, with a bish cash balance on hand.

Professor G. F. Porter, the financial secretary, handled over \$400,000 during the quadrennium and reported a cash balance on hand amounting to \$68,581.74. The denomination undertook the matter of raising a fund for building a new publishing house a few years ago and the report of the financial secretary showed that the actual cash balance on hand in building fund, under date of May 1, 1930, was \$42,881.96.

There were marked increases in the matter of general fund from the nine Episcopal districts, the eighth Episcopal district, under Bishop J. A. Hamlett, led the entire church in the amount of net increases on general funds during the present quadrennium as against the report of the previous quadrennium. The eighth reported a net gain of \$10,770.

Other districts to make substantial increases were the third, fourth and fifth, presided over by Bishops C. H. Phillips, R. A. Carter and N. C. Cleaves, respectively. The Kentucky and Ohio conference of the third Episcopal district led all the other conferences in the matter of increase with a net increase of \$5,789.41 above the report of the previous quadrennium. The southeast Missouri and Illinois conference ran it a close second with a net increase of \$5,738.15.

Negro Methodists

Cut Bishops' Power

constitution

LOUISVILLE, Ky., May 15.—(AP) The general conference of the Colored Methodist Episcopal church today adopted a resolution limiting the power of bishops to transfer pastors. It provides that no bishop may transfer a pastor without giving him 30 days' notice or without the consent of the bishop into whose district the pastor is to be transferred. The conference also received internal greetings from the African Methodist Episcopal church (north) and the National Baptist convention.

# C.M.E. OPENS QUADREN'AL CONFERENCE

17th Quadrennial Session of Church Includes Important Matters. To Be Three-Week Meet.

## MAKE FINANCIAL REPORTS

Sound Condition of Finances Revealed. Book Concern and Missions Have Good Balances

LOUISVILLE, Ky., May 13—(ANP) The 17th Quadrennial Session of the General Conference of the Church Extension Department, reported \$29,161.09 raised with a total cash balance of \$1,090.53. Dr. J. H. Moore, general secretary of Missions reported \$89,585.15 raised with a cash balance of \$5,949.15.

### Leaders Give Support

General Officers: H. P. Porter, Agent, Jackson, Tenn.; G. C. Parker, Editor Christian Index, Jackson, Tenn.; J. A. Martin, Editor of Sunday School Literature, Nashville, Tenn.; T. H. Copeland, Secretary of Superanuated Preachers, Hopkinsville; Wm. Womack, Church Extension, Secretary, Louisville; J. R. Starks, Editor of the Western Index, Dallas, Texas; J. A. Bray, Secretary of Education, Chicago, Ill.; J. H. Moore, Secretary of Missions, Holly Springs, Miss.; R. O. Langford, General Evangelist, Monroe, N. C.

The Quadrennial address, a masterly presentation of Church Polity, was read by Bishop J. A. Hamlett, the Episcopal Address covered the following features: a brief history of the church emphasizing the fact that the present General Conference is being held in the home town of the first Bishop of the C. M. E. Church.

Stress Help Young

Special emphasis was also placed on childhood and youth in developing them as a church force. The following salient features were touched upon: Our relation to the American Bible Society, Federal Council of Churches, Association for the Study of Negro Life and History, Inter-Racial Commission, National Association for the Advancement of Colored People, National Ministers Women's Christian Association.

With reference to Church Polity the message recommended the non-election of Bishops at this session, expansion of Foreign work and the economic merging of departments. The conference is scheduled to last three weeks with two sessions each day. It is composed of an equal number of delegates and laymen with women exercising equal rights on delegation.

### REPORTS ARE MADE

Quadrennial reports from various executive secretaries were submitted Monday. G. F. Porter, secretary of finance reported the church had raised \$416,013.67. After all expenses were paid there remained a balance of \$68,998.67. Dr. H. P. Porter manager of the C. M. E. Book Concern at Jackson, Tenn., reported a turnover of \$121,946.60 with a cash balance of \$2,121.61. Dr. W. M. Womack, general secretary of the Church Extension Department, reported \$29,161.09 raised with a total cash balance of \$1,090.53. Dr. J. H. Moore, general secretary of Missions reported \$89,585.15 raised with a cash balance of \$5,949.15.

## C. M. E. BODY NOT TO ADD ANY BISHOPSC

Enter the Third Week of Quadrennial Session. Recommendations Are Given Out 5-23-30

LOUISVILLE, Ky., May 22—(ANP) In the matter of election of Bishops a thing to which great interest is attached the Episcopal message gave an unanimous opinion of the bench of bishops as being that nine active bishops be considered sufficient at the present time to give Episcopal supervision to the needs and interest of the C. M. E. Church which is in its 17th Quadrennial Session.

The General Conference is composed of 492 delegates equally divided between the clergy and the lay—that is, 246 clergy and 245 lay. Of the

246 lay representatives, there are 19 women delegates. This is the first General Conference of the Colored Methodist Episcopal Church in which women have participated as duly legally elected delegates. The denomination has 37 annual conferences; the bench of bishops in active service number 9, there being one Bishop retired.

Approximately, 2,000 visitors from all sections of the country are here attending the General Conference. The sessions will end when all needed legislation has been enacted.

### Bishops Recommend Much

The Bishops of the C. M. E. Church through the address given by Bishop Hamlett, recommended among other things: serious consideration of the clarifying and codifying the laws in the book of discipline so as to relieve embarrassment that often comes through ambiguity and contradictions; readjustment of the departments eliminating wasteful duplication and giving greater efficiency to the work, a reorganization of the financial system so as to stimulate rather than depress the membership; a more adequate provision for educational and missionary work, a cooperative attitude toward the Federal Council of Church, the N. A. A. C. P., the Y. M. and Y. W. C. A.'s, and the American Bible Society; a definite committal of the church to support a connectional hospital, thereby recognizing its duty with a view of making two or three colleges really connectional in a scope and character assuming responsibility imposed for their maintenance; emphasis upon religious education and leadership training, accepting the cooperation offered by the M. E. Church, South, in the promotion of the work; that the Church participated in the 1900th anniversary of Pentecost so as to make it a spiritual epoch in the life of the church.

Bishop R. O. Carter dissented from the majority opinion of the College of Bishops and maintained that all the propositions were valid, and were not constitutional questions.

The suspensory veto stands unless overridden by two-thirds majority of the House and three-fourths majority of the Annual Conferences.

The reports of all the General Officers showed that great progress was made in all the departments of the church and that large financial increases were made throughout the church.

## C. M. E. GENERAL CONFERENCE GETS DOWN TO BUSINESS

5-24-30

MEASURES OF GREAT IMPORTANCE  
TO DENOMINATION PASSED

### Parker Re-elected Editor Christian Index.

the said committee. The matter came up for discussion on Saturday night and after a very acrimonious debate, majority report was adopted. Tuesday the College of Bishops in an opinion written and read by Bishop Phillips and concurred in by seven other members of the Bench, vetoed majority of the Episcopal Committee that proposition, declaring that it was a constitutional question requiring two-thirds vote and then submission to the Annual Conferences for

their ratification. Bishop Phillips declared that the enactment tended to destroy the plan of the Episcopacy at Gammon and adopted by and violated the third restrictive rule of Church. He further concurred in that the new legislation par-Episcopal District and three from the oceahized the office of the Bishops church at large be appointed to and tended to make them local in-sider the constitutionality of questions that may arise from time to time.

All General Officers were re-elect ed to their respective departments including the militant editor of the Christian Index, Dr. G. C. Parker.

The Conference adjourned on Friday night with the reading of the assignment of the Bishops for the next four years.

Church - 1930

C. M. E.

# C. M. E. Conference in Second Week of Meet

By LEE L. BROWN

LOUISVILLE, Ky., May 23.—The second week of the C. conference. He is accompanied by M. E. general conference his wife. Rev. Chapman has been brought quite a number of visitors to the city from many distant cities. Walter F. White, assistant secretary of the National Association for the Advancement of Colored People, accepted an invitation to speak before the conference.

Professor Ed L. Simon of Atlanta, Ga., who has been in the city training the conference singers, rendered a very pleasing program last week at the Jefferson County armory before a large audience.

Saturday afternoon Bishop W. J. Walls of the A. M. E. Zion church delivered a masterly address before general conference (white) of the conference. Among the important Methodist Episcopal Church South things, he said, that the C. M. E. at Dallas of the passing of a resolution favoring a joint commission of any Methodist church within the two bodies to promote co-operation on interracial questions in all of the Methodist connections. He educational and missionary work and was received with loud applauses.

The conference passed strong resolutions condemning the outrage at A. M. E. church and Dr. Sutton E. Sherman, Tex. Griggs, Baptist leader of Memphis, Sunday morning Bishop Cottrell of spoke on better interdenominational Holly Springs, Miss., filled the pulpit at the Chestnut St. C. M. E.

The bishops made their reports last church. He delivered a message that week, giving in detail outlines of will ever be remembered by all who their work during the past four heard him. years. The following general officers made their reports: Professor the delegates that there will not be G. F. Porter, secretary of finance, any election of bishops at this general conference. There is being four years \$416,013.67 with a cash waged quite an interesting contest balance of \$68,998.67; H. P. Porter, between those who are seeking the manager of the C. M. E. book committee to draft a Constitution for the colored Methodist Episcopal Church in America finished its work by assigning the nine active bishops to their fields.

The assignments were as follows.

First District: Bishop R. S. Williams, North Carolina, South Carolina, East Florida.

Second District, Bishop Elias Cottrell, Arkansas, Little Rock, Southwest Arkansas.

Third District, Bishop C. H. Phillips, Kentucky, and Ohio, West Kentucky, California and Pacific Slope.

Fourth District, Bishop R. A. Carter, Texas, Central Texas, West Texas, S. W. Texas, Florida.

Fifth District, Bishop N. C. Cleaves, Georgia, S. W. Georgia, Central Georgia, Washington Philadelphia.

Sixth District, Bishop R. T. Brown, Mississippi, South Mississippi, East Mississippi, North Mississippi, West Indies, Trinidad.

Seventh District, Bishop J. C. Martin, New Orleans, Louisiana, S. E. Mo. and Illinois.

Eighth District, Bishop J. A. Hamlet, Muskogee, Oklahoma, Kansas-Missouri, West Tennessee, Memphis-Jackson, Tennessee.

Ninth District, Bishop J. W. McKinney, Alabama, N. Alabama, East Alabama, Central Alabama.

All the General Officers were re-elected except Rev. R. O. Langford, of the Bureau of Evangelical

a balance of \$68,998.67. Dr. H. P.ism, who was replaced by Rev. Porter, manager of the F. C. M. E. Book Concern, at Jackson, Tenn., reported a turnover of \$121,946.60 with a cash balance of \$2,121.61. Dr. W. M. Womack, general secretary of the church extension department, reported \$29,161.09 raised with a cash balance of \$1,090.53. Dr. J. H. Moore, general secretary of missions, reported \$89,585.64 raised, with a cash balance of \$5,949.15.

**C. M. E.-GENERAL  
Washington Tribune  
CONFERENCE RE-  
ASSIGNS BISHOPS  
Washington, D. C.**

Bishop Cleaves Given This District. Lane Oldest Living Bishop

After over two weeks of deliberations and changes in the laws of the church, the General Conference of the Colored Methodist Episcopal Church in America finished its work by assigning the nine active bishops to their fields.

The assignments were as follows.

First District: Bishop R. S. Williams, North Carolina, South Carolina, East Florida.

Second District, Bishop Elias Cottrell, Arkansas, Little Rock, Southwest Arkansas.

Third District, Bishop C. H. Phillips, Kentucky, and Ohio, West Kentucky, California and Pacific Slope.

Fourth District, Bishop R. A. Carter, Texas, Central Texas, West Texas, S. W. Texas, Florida.

Fifth District, Bishop N. C. Cleaves, Georgia, S. W. Georgia, Central Georgia, Washington Philadelphia.

Sixth District, Bishop R. T. Brown, Mississippi, South Mississippi, East Mississippi, North Mississippi, West Indies, Trinidad.

Seventh District, Bishop J. C. Martin, New Orleans, Louisiana, S. E. Mo. and Illinois.

Eighth District, Bishop J. A. Hamlet, Muskogee, Oklahoma, Kansas-Missouri, West Tennessee, Memphis-Jackson, Tennessee.

Ninth District, Bishop J. W. McKinney, Alabama, N. Alabama, East Alabama, Central Alabama.

All the General Officers were re-elected except Rev. R. O. Langford, of the Bureau of Evangelical

the denomination, and St. Louis were among those which submitted strong inducements for the publishing house and general headquarters. In most instances the Chambers of Commerce of these cities were represented either by a written bid or by a commission from the city to present the matter in person on behalf of the interested city.

Some of the laws enacted are:

1. The placing of laymen on all committees including the Committee on Episcopacy.

2. The Districting of the Church by the Episcopal Committee.

3. The assignment of the Bishops by the Episcopal Committee.

4. The limiting of the transfer power.

5. Rescinding the location of the Book House at Nashville.

6. The pooling of all finances—that is all collections on the field by General Officers to be sent by them to the Financial Secretary.

7. A new Educational Board and policy.

8. The Judicial Council—that is, a Supreme Court which will decide constitutional questions and review all decisions of Bishops.

9. A new Financial Plan, giving a fixed sum each conference for four years.

#### To Draft Constitution

10. The authorization of a committee to draft a Constitution for the C. M. E. Church to be presented at the next General Conference.

11. The appointment of a committee to function with a like committee from the M. E. Church, South, on matters affecting the Negro race.

The plan of the commission, which is carrying out the mandate of the recent Louisville general conference, is to immediately set about to build one of the finest and most modernly equipped publishing plants owned by Negroes anywhere in America. The plant will be the publishing home and headquarters for all literature used by the denomination, as well as the home office of all departmental interests of the denomination. St. Louis is the home of Bishop Nelson C.

Cleaves and likewise has the largest church from a numerical viewpoint of the entire denomination. In addition to Lane Tabernacle, the largest of the denomination, St. Louis also has the Scruggs Memorial church, which bids fair to rival Lane Tabernacle.

## C. M. E.'S MOVE HEADQUARTERS Defender PUBLISHING HOUSE TO ST. LOUIS

denomination, Augusta, Ga.; Randall A. Carter, presiding bishop of the Fourth Episcopal district, Chicago, and Nelson C. Cleaves, presiding bishop of the Fifth Episcopal district, St. Louis; Revs. Henry P. Porter, publishing agent of the denomination, Jackson, Tenn.; J. A. Martin, editor of the Sunday school department, Atlanta; John W. Jacobs, presiding elder of the St. Louis district, St. Louis; W. P. Pipkins of the Oklahoma City district, Oklahoma City; R. D. Stoner of Kentucky, and R. L. Young of Meridian, Miss.; Messrs. G. F. Porter, financial secretary and treasurer of all general church money, Jackson, Tenn.; W. A. Bell, chief secretary of the general conference and secretary of the commission, Atlanta, and E. F. Durr of Birmingham.

Propositions were submitted by cities interested in having the publishing house and headquarters of the denomination in Jackson, Tenn., where the publishing house now is situated and has been for nearly fifty years.

Nashville, one of the largest publishing centers of America; Louisville, seat of the last general conference and the home of the first bishop of

# Many Religious Workers Attend Training School Held At Lane College

The School of Religious Education held in Lane College for the purpose of giving courses for pastors, Sunday School teachers, missionaries and Epworth League Workers, closed August 23, after having run for twelve days. It is peculiar to this section. "Each passed resolutions urging better church", stated Dr. J. W. Perry, play grounds for Negro children secretary of missions, Methodist planned and executed through the Church, South, and the promoter church, where the town or city of this school," should count it an does not furnish such facilities, or opportunity to work together in to cooperate with state and other Kingdom building."

Dr. J. A. Bray, the Educational Secretary of the Colored Methodist Church, together with Dr.

Colored churches throughout Tennessee and the South hold joint meetings, work out and present plans to the various authorities of public funds, urging that provisions be made to promote recreational facilities for Negro children.

The faculty is composed of such instructors and lecturers as Dr. J. W. Perry, J. A. Canady, R. H. Ruff, S. A. Steele, J. L. Ferguson and Miss Juanita Brown, Nashville, Tenn.; Mrs. F. C. Williams, Little Rock, Ark.; Drs. J. A. Bray, Chicago; F. H. Rodgers, Jackson; C. C. Neal, Pine Bluff, Ark.; D. M. Montgomery, Holly Springs, Miss.; N. T. Walker, Topeka, Kansas; Bishop J. A. Hamlett, Kansas City, Kans.; Bishop G. W. Clement, Louisville, Ky.; Bishop R. A. Carter, Chicago; Dr. J. A. Martin, Atlanta; Dr. G. C. Parker, Jackson, Tenn., and Rev. G. W. Evans, St. Louis, Mo.

The entire organization and steady growth of this summer school have had behind them the great idea of inter-racial cooperation between the Churches, M. E. South, and the Colored Methodist.

The faculty has always been composed of white and colored persons, from these churches and other churches, who are outstanding and have absolute faith in correcting

tent that men will better behave than he has presided over and has themselves upon the streets, in the led for years not only in the An-homes, and as citizens generally." nual conferences, but in the gen-

Said the report again, "We very eral denomination. keenly realize that too much of Dr. Martin said: "We desire to what we are pleased to call education lacks in the essential thing, great Romans of the Church among character formation that expresses our race or any race for that mat-itself in becoming conduct. We ter. We have confidence in your very greatly fear that in our rush integrity." The Bishop may not be for the attainments of letters from as strong as in former years, but books, we are failing to keep pace there is every solicitation of the with that type of lasting education men with regard to his health and which must after all instill those his desires. It is remembered that principles that restrain us from he has helped to shape the senti-wrong, inspire us to go forward, ment for racial uplift throughout and in any crisis furnish that the nation in behalf of Negro peo-stamina that bears us up through ple without regard to creed, and the storms. In the matter of Chris-tian education, the Negro must ested in and revere Bishop Wil-have that long and forward look. liams. His training must take the range of citizenship, and the Golden Rule wherein ideals are made into every day conduct."

The above resolutions grew out of the address given by the following ministers and educators: J. A. Ragan, Americus; A. F. Bailey, Augusta; A. T. Clark, Jacksonville; S. A. Thomas, Cordele; L. M. Pettigrew, Albany; G. H. Carter, Macon; J. S. Pettigrew, Scotland; N. K. Kimball, Thomasville and J. A. Martin, Atlanta. The conference extended a vote of thanks to Dr. N. J. Peoples, pastor of Gaines Chapel and his congregation for their "rich singing." The master of ceremony stated: "There is every reason to feel proud of the co-operation as carried on between the African Methodist and the Colored Methodist churches in this conference. The Bishop expressed very great joy in having the churches work together. The educational rally was set for Holsey Institute, Cordele, and it was pronounced a success.

## Reports

The presiding elders and pastors reporting today were: J. H. Davis, Waycross; M. H. Rutherford, Thomasville; G. A. Dixon, McRae; J. H. Armster, Albany; R. C. McGough, Waycross; J. H. Pettigrew, Fitzgerald; J. S. Staley, Ocilla; G. W. Moore, Adel; J. J. Williams, Sylvester; J. J. Duhart, Jacksonville; J. H. Hose, Douglas; L. M. Pettigrew, Albany; G. W. Crichton, Damascus; R. Lamar, Camilla; G. S. Washington, Newton; N. K. Kimball, Thomasville; H. K. Sanders, Thomasville; A. Bell, Moultrie; C. F. Cray, Valdosta; Isadore Smith, Valdosta; N. T. Tinsley, McRae; Z. C. Solomon, Scotland; J. S. Wilson, Lumber City; J. D. Dinkins, Brunswick; S. J. Alexander, Hazlehurst; J. S. Pettigrew, Jacksonville.

The conference requested that Bishop Williams stay with them until the work of his ministry is finished. He was moved to tears and so was the conference of men

## CITIZENSHIP OF NEGRO STUDIED

Church Conference Recognizes Importance of Character Building.

By Rev. J. A. Martin

The South Georgia Annual Conference of the Colored Methodist Church went on record last night as "endorsing with renewed interest and endeavor to carry forward an educational program through the church in order to promote the type of religious education that goes to make character to the ex-

Church - 1930

Church of Christ.

# National Convention of the Church Of Christ To Hold Its Session In Mother Church, August 25--Sept. 8

*Aug. 23, 30*  
**Bishop R. C. Lawson, Founder, and Members  
of Local Flock to Be Hosts at Annual  
Coming Together of the Faithful**

Following closely upon the observance of the 11th anniversary of the Refuge Church of Christ of the Apostolic Faith, Bishop R. C. Lawson, founder and pastor, last month, comes the annual National Convention of the Church of Christ which opens at Refuge Church of Christ 52-56 West 133rd street, on Monday, August 25.

This splendid denomination of rare opportunity of securing systematic training educationally in Christian sciences.

held here in Harlem some eleven years ago by the then Elder Lawson theology, homiletics, synoptic gospel teachers training course, harmony of the Prophetic Word English French, etc. pupils in the institution. Within these years, the work has developed to such an extent as now to number some forty or more active branch churches located from New England to Florida, extending into the Middle West.

The vision of Bishop Lawson has led to the branching out of interests of the church until it embraces not only the spiritual but the material welfare of his parishioners as well. Two activities that contribute largely to community welfare are a modern printing establishment and a well equipped religious book store, both of which are operated in quarters in the church structure.

## School and Orphanage

Another important addition to the church's interests is the acquisition of the Industrial Union Training School and Orphanage at Southern Pines, N. C. This work was founded twenty years ago by the late O. H. Henderson, who made a fine show during his lifetime. This work was taken over in 1929 by Bishop Lawson and the Church of Christ Bible Institute, the only religious training school for Negroes in the City of New York, it is believed. In this institute, of which

son, as the founders widow had also died. Both the living Hendersons continue their association with the institution, Mrs. Henderson as matron, Mr. Henderson as superintendent of the grounds.

The work had fallen into slack times, and the equipment was rapidly depreciating through lack of financial support. Bishop Lawson ministers with their respective was called upon to lend his support to the work and agreed to accept the presidency. He is conducting Beginning in Columbus, Ohio, he the institution in conjunction with later moved the headquarters to the Church of Christ, and is laying careful plans for the enlargement and development of the school and Refuge Church of Christ, Bishop R. C. Lawson, pastor.

H. A. Hill, A.B., formerly principal of the high school at Clifton Forge, Va. has been appointed principal of the Southern Pines institution, and named as assistant to Bishop Lawson.

## To Entertain Delegates

For the entertainment of the delegates and visitors to the National Convention, Bishop Lawson and his church officials have laid elaborate plans. Capable and efficient committees have been appointed to handle all the details necessary to the comfort and well-being of their guests.

Arrangements have been made for the housing of visitors in comfortable homes in the immediate vicinity of the church. As was the case last year, the delegates will be fed in the church dining room, the cuisine being in charge of women of the church. There is a special group to attend to preparing the meals and another group of capable and dexterous waitresses will attend to the serving of all meals.

Representatives of all phases of racial activity will be present Monday night to give cordial greeting to members of the convention, and the sessions will continue through September 8.

One of the unusual features in connection with the religious services at the Refuge Church of Christ is that services are held every day in the year. Prayer services are held three times daily—morning, noon and night.

Divine healing services are held every Friday night, and the Mt. Vernon Church of Christ, Elder M. McDowell, pastor.

Special service is held every Saturday evening at midnight, lasting through to the sunup.

The Church of Christ, as a body, had its incipiency in the call of Elder R. C. Lawson to the ministry.

## List of Churches

Frazier, pastor.  
Newark Church of Christ, Elder J. Scott, pastor.  
Scotland Neck Church of Christ.  
Pilgrim Church of Christ, Elizabeth, N. J.

Bible Preacher" of this present day

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Rehoboth Church of Christ, Columbus, Ohio, Elder H. J. Spencer, pastor.

Trenton Church of Christ, Elder C. T. Michael, pastor.

Philadelphia Church of Christ, Elder S. C. Johnson, pastor.

Bible-Way Church of Christ, Elder S. E. Williams, pastor.

Atlantic City Church of Christ, Elder A. J. Young, pastor.

Way-of-the-Cross Church of Christ, Elder H. C. Brooks, pastor.

Glorious Church of Christ, Elder John H. Morris, pastor.

Cleveland Church of Christ, Elder Thomas Bookman, pastor.

Cleveland Church of Christ, Elder Nathan Haynes, pastor.

Philadelphia Church of Christ, No. 2 Elder McKinley Williams, pastor.

Westfield Church of Christ, Elder Franklin, pastor.

Scotch Plains Church of Christ, Elder James Ford, pastor.

Petersburg Church of Christ, Elder A. W. Johnson, pastor.

Williamson Church of Christ, Elder D. Perkins, pastor.

Brooklyn Church of Christ, Elder T. R. White, pastor.

Charleston Church of Christ, Elder L. R. Brown, pastor.

St. Louis Church of Christ, Elder E. D. Turmon, pastor.

Keystone Church of Christ, Elder Posy D. Smith, pastor.

First Church of Christ, Landgraff, W. Va.

Boston Church of Christ, Elder R. E. Brooks, pastor.

Ritter Church of Christ, South Carolina, Elder L. R. Brown, pastor.

Lakeland Church of Christ, Elder A. Banks, pastor.

Newark, Ohio Church of Christ, Elder Starlie Brooks, pastor.

Mt. Tabor Church of Christ, Elder H. C. Tillman, pastor.

Rankin Church of Christ, Elder S. E. McCallister, pastor.

New Haven Church of Christ, Elder L. J. Clifford, pastor.

Bridgeport Church of Christ, Licentiate D. Seeley, pastor.

Cary Church of Christ, Elder Robert Bell, pastor.

Jamaica Church of Christ, Elder J. Shields, pastor.

Mt. Vernon Church of Christ, Elder M. McDowell, pastor.

Flushing Church of Christ, Licentiate Henry Jones, pastor.

Sanford Church of Christ, Elder J. G. Griffin, pastor.

New Smyrna Church of Christ, Licentiate George Simmons in charge.

Coney Island Church of Christ, Licentiate James Powell in charge.

Baltimore Church of Christ, Licentiate John C. Williams, pastor.

Oxford Church of Christ, Elder S. C. Johnson, pastor.

Weirton Church of Christ, Elder W. M. Bradshaw, pastor.

Bluffton Church of Christ, Elder S.



# **NEGRO PASTOR GOING ABROAD**

Dr. Thomas One of Four  
Representing Race at  
Council in England.

Dr. G. J. Thomas, pastor of Wentz Memorial Church (colored), has gone to Talledega, Ala., to attend commencement, a daughter graduating at this time. Upon his return he will complete plans to sail for England to attend the International Council of the Congregational Church. He is president of the national convention of Congregational Workers among the Colored People and is also official delegate from the North Carolina Convention of Congregational Churches. His congregation here has given him leave of absence for two months to attend the international meeting. He hopes to return from England in time to preside over the national convention which meets in Cleveland, Ohio, August 27-31.

R. W. Brooks, will preach his last sermon before leaving for a month's vacation. His subject will be, "Religion a Refuge and a Challenge." A quartet will render special music. The Holy Communion will be observed, and the board of junior deacons will be installed at the morning service.

During the pastor's absence the following speakers will supply the pulpit: On August 10th, Prof. Kelly Miller, of Howard University; August 17th, Bishop E. D. W. Jones, presiding bishop of the A. M. E.

While in Europe, Rev. Thomas hopes to visit Belgium, Germany and France. He will give a special study, he says, to the social, economic, industrial and religious phases of negro life across the seas. His aim is to gather such information as shall be of use to him in building up here in Winston-Salem the greatest social institution for negroes to be found any where in the world. His future dream is a parish house that shall serve the interest of the working people for the entire eastern section of the city. As a delegate, he goes on this trip for no play, no social distinction, not merely for rest, nor for honor, but for information and inspiration.

At the close of the council meeting in Bournemouth, the entire American delegation of 600 men and women will be escorted to the City of London where they will be the guests of British Congregationalists for three days. During these three days there will be special meetings in England's most historic halls, and the King and Queen will give a garden party one afternoon. For these three days everything will be offered to the delegates free of charge.

The only colored representatives from the whole South will be Rev. G. J. Thomas and Mrs. Charlotte Hawkins Brown. There may be two colored delegates from the North. The recognition is given to those who have done outstanding work for the social, religious and educational uplift of their people.

The delegation sails from New York City on the S. S. Adriatic June 14. They are scheduled to arrive in England June 22. The return trip will be made on the Baltic, which sails from Liverpool

for American July 12, Rev. Thomas  
hopes to reach home on return trip  
about July 20.

Rev. Thomas declares he is most grateful to white and colored friends of the city whose generosity makes the trip possible. He hopes to compensate in greater service upon his return, he declares.

## To Hold Special Sermon At Lincoln Congregational

There will be special services at Lincoln Congregational Temple Sunday morning. The pastor, Rev. R. W. Brooks, will preach his last sermon before leaving for a month's vacation. His subject will be, "Religion a Refuge and a Challenge." A quartet will render special music. The Holy Communion will be observed, and the board of junior deacons will be installed at the morning service.

During the pastor's absence the following speakers will supply the pulpit: On August 10th, Prof. Kelly Miller, of Howard University; August 17th, Bishop E. D. W. Jones, presiding bishop of the A. M. E. Zion Church; August 24th, Dr. Hampton T. Melford, Missionary Secretary of the A. M. E. Zion Church; August 31st, Prof. William H. Jones, Head of the Department of Sociology at Lynchburg Seminary and College, Lynchburg, Va.; Sept. 7th, Dr. J. U. King, former pastor of Asbury M. E. Church of Washington, now presiding elder of Alexandria, Va. The public is cordially invited to worship with us Sunday morning in this special service, and to hear all of these subsequent speakers who have promised to bring unusual messages.

## **N. C. Sends Only Negro Delegates to Congregational Council in England**

Dr. G. J. Thomas, pastor of Wentz Memorial Congregational Church, abroad to attend the International Council of the Congregational Church at Bournemouth, England, writes from London with a heart full of appreciation to the people of his home city and State. "I am deeply grateful to all the people back home for the great help and encouragement they have given me and my people. Friends and members of my race will be interested to know that I am the only negro man from America to be seated as an official delegate from America. Mrs. Charlotte Hawkins Brown and I are both delegates as well as members of the Goodwill Pilgrimage. There are 450 official delegates and 150 from America. It is significant to note that North Carolina is the only State in America that has negro official delegates. And we owe our coming to white friends — though negro friends of the delegates also had a part in financing the expense of this representation. While the national council elected delegates she paid none of the expenses of travel. We are given free entertainment for eight days at Bournemouth and three days in London. I shall ever be grateful for this privilege and pledge my best to Winston-Salem and our State. I leave for Paris tomorrow, return Friday and then to Council Tuesday (July 1). Sail

Church - 1930

Cult of "Mother Catherine" (New Orleans)

# Thousands Mourn the Passing of "Mother Catherine," Cult Leader

Woman who Built "Manger" in New Orleans, Lamented by "Prophets" and Followers of Both Races.

NEW ORLEANS. (ANP)—In "Mother's" little chapel are hundreds of crutches tossed off by those who say they are healed by "Mother Catherine," white-haired and kindly, founder of the largest cult in New Orleans nine years ago, died in Lexington, Ky., last week.

Word of the death of their leader was brought to a little group of white-robed "prophets" and "sisters" who sat around following the ritual, she had taught them before she went away.

Out in the large "manger" near the Industrial Canal, built by the thousands of dollars that "Mother Catherine" collected from her followers, they greeted the news with groans. And they told a tale of an evil spirit that had haunted their ruler and forced her to leave them to go to her death.

*Converted by Vision*  
"Mother Catherine" was plain taken to her last resting place, she ple. Catherine Seals at first, although was going to meet her "Lawd Je-hovah," yet among the hundreds of the body of "Mother Catherine" cer-boomed forth her lusty messages to disciples who crowded the "temple" tain rituals had to be performed. her devotees, she was about sixty during the funeral, there was no no days that intervened between the years old. Until nine years ago she wailing and wringing of hands, no days that intervened between the had spent all her life as a washer-official mourners, no black "mourn- date of death and burial, a prophet in' garments."

One day, as she stood at the corner of Louisiana Avenue and Magazine Street, "Jehovah" appeared to her, and "saints" marched behind the coffin of their leader from the "temple" to the church. The ble by his side indicated that his services, her followers insisted, were work had not been misdirected. ning; she couldn't rest until she hadas "Mother Catherine" would have lived as tha sun and that blackwanted. horse had taught her to live.

*Built Religious Village*  
"I am here to heal the nations, to the cemetery to remove her rain-soaked shoes and stockings. "You lead you all to Jehovah," she often said. But soon her dwelling grew see, she seem'd daid, but she's comin' the priestess directed, "and eat it too small to house the swellingback. She use to tell us if her po' whilst you goes around the golden masses. Mother Catherine threw a body give out not to grieve, but in-key." Instead of moanin' to put on de robes In front of the golden key, which wall around an oblong lot and built of de Lawd, cause her spirit would rose to the height of 10 feet, sat a her little religious village that hun-still be with us."

dreds of Orleanians have visited. "She's comin' back to us." The "Make a wish," he said, and "Mo- Next to the manger was soon words were repeated like a refrain ther' will see that it comes true." erected another huge building—as they passed from one to another And after wishing on the golden twice in size. It is a barn, built even as early as 11 a. m. for the fu-hatless were escorted to the chapel more to represent the birthplace of neral. They were repeated as those in which the body of "Mother Cath- the Christ. Moss hangs about it: it next in authority to "Mother Catherine" lav. is lighted by yellow electric bulbs.ine" entered and took places of Here "Mother" preached and here she honor in the "temple" where songs served her rolls and coffee that were as much a part of her ritual as her spoken bread.

In "Mother's" little chapel are hundreds of crutches tossed off by those who say they are healed by "Mother Catherine," white-haired and kindly, founder of the largest cult in New Orleans nine years ago, died in Lexington, Ky., last week.

New Orleans, La. Times-Picayune  
Monday, August 18, 1930

## Negro 'Mother Catherine' Buried After Thousands Pass Her Bier

Catherine Seals, widely known as "Mother Catherine," negro, who nine years ago cast aside the implements of a washerwoman to found a religious cult which grew and prospered, attracting several hundred members, was buried Sunday afternoon in St. Vincent de Paul cemetery, after funeral services in the flood street "temple" of the cult.

*Thousands Pass Bier*  
"Mother Catherine" died Monday at her childhood home in Lexington, Ky., where she had gone a few days before in the hope of finding a cure for her "ailment," and from the time

The final rites for "Mother Catherine" were as strange and weird Wednesday night until it was placed as the cult which she founded in a vault Sunday afternoon, thou-

"Mother Catherine" was being sands of persons visited the "temple" and passed her bier. Before one was permitted to view the body of "Mother Catherine" cer-

boomed forth her lusty messages to disciples who crowded the "temple" tain rituals had to be performed.

her devotees, she was about sixty during the funeral, there was no no days that intervened between the

years old. Until nine years ago she wailing and wringing of hands, no days that intervened between the

had spent all her life as a washer-official mourners, no black "mourn-

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Church - 1930

Episcopal.

## Episcopals Give Negro Voice

*Argus 2-7-30*  
MEMPHIS, Tenn., Feb. 6. —  
(ANP) A resolution introduced to  
give Negro parishes and missions  
representation in the convention of  
Episcopal Churches in Tennessee  
was adopted unanimously at the 98th  
convention, but concluded here.

Church - 1930

## NEW YORK WORLD

JUN 15 1930

# Harlem Church Fights Jazz With Play

## Negro Production of "Merchant of Venice" Packs Building

By Lester A. Walton

**N**Egro churches of Harlem, in a crusade against jazz, have turned to Shakespeare and classical music. Ministers of the gospel, donning sock and buskin, are convincing overflow audiences that they can act as well as preach, can dramatically portray worldly characters as well as pray.

Concerts, featuring singers and dramatic readers; stereopticon exhibitions chiefly showing Biblical subjects; lectures, cantatas and the appearance of young folk in playlets were the respective forms of entertainment approved by local churches until the Rev. William P. Hayes, pastor of Mount Olivet Baptist Church, 120th Street and Lenox Avenue, and the Rev. John W. Robinson, pastor of St. Mark's Methodist Episcopal Church, 138th Street and St. Nicholas Avenue, made their debuts as impresarios and Thespians.

In celebration of the thirteenth annual reunion of Mount Olivet Baptist Church and its fifty-second anniversary, "The Merchant of Venice" was presented in the main auditorium of the church. More than 2,000 witnessed the performance and enthusiastically applauded the actors. Many were turned away. So great was the demand for standing room that the committee in charge of tickets issued pieces of cardboard in handwriting.

The role of Shylock was played by the Rev. Dr. Hayes, who was the hit of the evening. The Rev. John W. Robinson, as the Duke of Venice, and Mrs. Hayes, as Portia, were generously praised for their impressive work.

### Cast Chosen From Harlem Churches

After the play had been produced members of Mount Olivet Baptist Church engaged in a friendly discussion as to the propriety of their pastor depicting a character so unlike a minister of the gospel. The conclusion was reached that for one so reverent to shine so brilliantly as Shylock was a compliment to his histrionic ability.

Believing something should be done to minimize the public taste for jazz and that it was incumbent on the church to take the initiative, the Rev. Dr. Hayes last October conferred with Richard B. Harrison, who has won world-wide recognition as De Lawd in "The Green Pastures." The latter's life ambition has been to give his interpretation of leading Shakespearean roles on Broadway. He suggested that a company be organized to present "The Merchant of Venice."

The cast was selected from members of the various Harlem churches—Protestants and Catholics. Some had no church affiliations. To be gifted with dramatic talent was the chief requisite. For weeks the company rehearsed at the Hayes residence, No. 214 West 139th Street. When Richard B. Harrison joined "The Green Pastures" the Rev. Dr. Hayes and Vere Johns directed.

Officers of the church and members of the reunion committee were somewhat sceptical as to the financial success of "The Merchant of Venice" when the suggestion was first made. There were those more favorable to putting on a pageant. Charging 75 cents to see Shakespeare, which was 25 cents more than the usual price of admission, was also undertaken with misgivings. The performance proved to be the biggest artistic and financial success in Mount Olivet's history.

### Concert Given At St. Mark's

A few evenings later the Rev. John W. Robinson established a precedent when 1,600 packed St. Mark's Methodist Episcopal Church to hear Mischa Mischakoff, violinist, who was for three years concert master of the New York Symphony Orchestra under Walter Damrosch, for two years concert master of the Philadelphia Symphony under Leopold Stokowski, and will be associated with the Chicago Symphony next season.

Mischakoff's program included a group of the Schubert "Ave Maria," as arranged by Wilhelmj; "Bird in the Air," by Sinding, and "Gypsy Airs," by Sarasate. He was accorded an ovation.

Others to appear were Dorothy Kantrowitz, a piano graduate of Leipzig Conservatory, who played "The Nightingale" and "Love Dream," by Liszt, and the Rhapsody, opus No. 2, by Brahms; Jeanne Perry, soprano, and Raoul Del Monte, basso, in duets, and Laihlah Bonyear, dramatic reader.

The concert was given in aid of the church building fund. It was ar-

ranged by Annette Wolter of Carnegie Hall. All the artists gave their services without charge. In the fifty-nine years of its existence St. Mark's Methodist Episcopal Church has never boasted of so outstanding a benefit entertainment.

The admission, \$1.50, the highest ever charged, was willingly paid. Before the printing of tickets no little consideration was given to the wisdom of asking more than \$1.

In years past, many Negroes of the Baptist and Methodist faiths have been superlatively orthodox in their opposition to the theatre. That the two denominations have joined to make war on jazz does not surprise, but for them to walk hand in hand with the theatre and take theatricals seriously is nothing short of revolutionary.

R. Augustus Lawson, well-known Negro pianist and teacher of Hartford, Conn., and one of the outstanding musicians of his race, has been awarded the honorary degree of Doctor of Music by Howard University.

Aside from his teaching, numbering among his pupils members of some of Hartford's leading families, Dr. Lawson has served as volunteer organist and choirmaster at the Talcott Street Congregational Church for twenty-seven years. He was soloist with the Hartford Philharmonic Orchestra in 1912 and 1919. Music critics of Connecticut's capital commented in eulogistic fashion on the honor paid the pianist. A son, Warner, named for Mrs. Charles Dudley Warner, herself a musician of note, is en route to Germany where he will study music.

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General,

order to witness the unity of the body of Christ.

"The conference affirms that the guiding principle of racial relations should be interdependence, though this interdependence does not of itself involve intermarriage. The realization in practice of human brotherhood postulates courtesy on the part of all races toward one another, cooperation in the study of racial relations and values and complete avoidance of any exploitation of weaker races such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit."

The above resolution not only approves interracial Sunday, an institution which has had widespread vogue under the direction of the Federal Council of Churches, but it sanctions the mixed churches of the Northern States. In many communities where Negroes are few they have joined white churches and attended for several generations.

After giving such a good bucket of milk, the bishops kicked it all over in one sentence (above) in which it is asserted that race relations and human brotherhood should mean interdependence but not intermarriage.

Where real brotherhood is, there exist no bans, interdictions or "thou-shalt-nots." It is only Christian brotherhood which feels that it can function only so long as the races remain socially separate, forgetting that interracial intermarriages depend upon the mutual consent of the contracting parties. If they agree, it is their personal affair, with which neither the state, the church nor the devil has any mandate to interfere.

**The Church Meddles**  
The white Christian church, so lacking in real Christianity, took a step forward last week.

Sixty bishops of the Protestant Episcopal Church of the United States were among the

thr. hundred and six who sat for five weeks

in conference at Lambeth Palace in London and

finally passed seventy resolutions averaging one

thousand words each.

Two of these resolutions refer to colored people. One of them, believed to have direct reference to India, reads:

"The ruling of one race by another can only be justified when the highest welfare of the subject race is the constant aim of the government and when admission to an increasing share in the government of the country is the objective steadfastly pursued."

So far, so good. A second resolution refers to the United States where black and white Christians must be segregated in churches. In part this resolution declares:

"The conference affirms the conviction that all communicants, without distinction of race or color, should have access to any church to the Holy Table of the Lord and that nobody should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for

united services and corporate communion in

cent of rural school expenditures comes from state sources while less than two per cent of all rural church expenditures come from home mission funds.

# RELIGION IS NOT SOLVING THE NEGRO PROBLEM

Afro-American  
Present Day Church  
Not Facing Vital  
Questions.

10-18-30

## YOUTH REBELS ~~Patriotism~~

Younger People Refuse  
to be Hypocrites.

That the present religious system is failing to meet the problems of the Negro, was the consensus of opinion of civic leaders from all sections of the country, who met in the Conference of City Workers, at the Metropolitan Episcopal Church here, this week.

The present-day attitudes of the Negro in religion, was the theme of a three-day discussion of authorities in various fields, who had been called, together with ministers and social workers, under the auspices of the Bureau of Negro Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

If the church is to retain the respect of the people whom it serves it must touch all phases of the people's lives, was the opinion of R. M. Riley of the Home Missions and Church Extension Board, who spoke on "The Problem of Unemployment," on Wednesday morning.

Mr. Riley cited among the reasons given by employers for failure to employ Negroes: objections on part of labor unions; traditions of plants to employ only whites; fear of objections of white workers to working with Negroes; cost of maintaining separate working quarters and lack of competency and loyalty of workers.

He offered as a solution to the unemployment situation an urge to return to rural sections, where crowded conditions did not exist and where opportunities were present for low cost of living.

#### Opinion Differs

Gammon Morris, also of the board of home missions, differed with Mr. Riley, in the house discussion which followed. Giving vivid pictures of the poverty and ill treatment accorded people living on the farms of the south, Mr. Morris declared that he would prefer coming to the city and starving than living in the unspeakable huts of many of these farms and of being cheated and robbed of the fruits of his labor. Tenants, he declared, worked in some instances for ten and fifteen years and each year, according to the figures of the land owners, became farther in debt.

Until Christianity touched the business, economic, industrial and political lives of the race, it would continue to lose its grip on the Negro as a whole, both speakers contended.

W. L. Hopkins, executive secretary of the Armstrong Association of Philadelphia, declared that the church must contend for the social rights of its members. "The employer enjoys, along with other elements of the community, favorable circumstances operating at particular times. It is not fair to permit him to escape, entirely, from bearing his share of unfavorable conditions when they come about," he said.

#### Religion Deficient

"The Negro layman has lost faith both in his church and in his lodge," declared Dr. Wallace A. Battle, field secretary of the American Church Institute for Negroes of New York. "He has found that the church has failed to produce what he has been paying for all these years. Consequently while he is still willing to pay for the benefits offered, he will not longer be contented with the promise of reward in another world for the dollar spent in this world."

"The laborer has in his heart that he has been cheated by his church," declared Mr. Battle. "He is skeptical of the church. There are entirely too many bishops who use too much money for luxuries while he is in want. He thinks the church has not given him a square deal."

#### About Three Cents Worth of Tea

"Three cents worth of tea nearly destroyed all the religion of the country," further stated the speaker, referring to the Hoover-DePriest tea party. "The laity are beginning to wonder what this Christianity is all about when the church fails to take any particular stand on the hoarding of billions of dollars, in cases by the church itself, when these billions should function for its members."

"If the kind of Christianity that allows its worshippers to be burned, that will allow one cup of tea to break up heaven, is all that is offered, take me down to hell, where they are too busy to be so prejudiced," Mr. Battle declared.

#### Discuss Youth

That the youth of today are no longer accepting dogmatic statements, but are seeking facts, was the

opinion of Dean Lucy Slowe of Howard University and Leslie Pinkney Hill, principal of the Cheyney Training School for Teachers. While Miss Slowe contended that the modern college curricula had a tendency to lead the student towards the scientific explanation of many conflicting ideas as presented by the Bible, Mr. Hill contended that the college youth were not being taught away from belief in Christianity. "Any religion that can't face scientific facts is a mighty poor religion," he said.

#### Race Relations

It was Mr. Hill's opinion that student interracial conferences were tending towards a better understanding of the youth of both races. One such conference was held at the institution which he represents last December. It will be repeated this December, according to Mr. Hill. He also stated that an expression on the part of Swarthmore College, will cause such a conference to be held there.

#### Editor Talks

Carl Murphy, president of the Afro-American Publishing Company, addressed the conference on the life and customs of the Haitian people in a lecture, illustrated with slides, at the morning session, Friday.

Mr. Murphy, who was a member of the Motion Educational Commission to Haiti, said that contrary to belief, Toussaint L'Ouverture is not held as the hero of Haiti. The natives hold in far greater reverence Dessalines, who, unlike L'Ouverture, who dreamed of a partial release from outside dominance, dreamed of and achieved complete freedom for the island.

Another beloved leader was King Henry Christophe, builder of the Citadel Ferriere.

The women of the Haitian Republic are the merchants. According to Mr. Murphy, they conduct markets, carrying their products to and from the place of selling on small donkeys and on their heads. The market places are their sources of news, so that though they have to carry these products many miles in some instances, the woman trader refuses to sell by the way side, but prefers to take her goods to the market where she can hear the news of the community and haggle over prices.

#### Schools

Mr. Murphy explained that there were three school systems. The schools conducted by the Haitian government were of very poor quality. The teachers are paid about \$6 per month in these schools. The buildings are mere shacks, pictures he presented showed. Better schools are conducted by the Catholics, the speaker declared. Teachers' salaries are about \$75 per month. The schools are well run and well housed. In

speaking of the schools under American supervision, the speaker said that the finest buildings in the towns were the American schools, though the Haitians resented the forcing of the study of English instead of French, and industrial education down their throats.

#### Medical Aid Appreciated

The medical aid that the American government is rendering in the republic is the most appreciated. Mr. Murphy said,

#### Many Prominent Speakers

The conference brought to the city many prominent speakers, among whom were Dr. Ralph W. Sockman, Kelly Miller, L. H. King, of the Southwestern Advocate, Dr. Channing H. Tobias, Dr. Channing A. Richardson, Bishop William Mc Dowell, white, and W. W. Alexander. Foster B. Washington, also scheduled to appear, was not present.

The visitors were tendered a banquet on Thursday evening by the Metropolitan Church, which had served as host to the conference. On Friday afternoon a sightseeing tour was arranged for the guests.

Among the delegates to the conference were the following ministers: the Reverends R. D. Thomas, W. Williams, I. H. Carpenter, L. A. Carter, J. Peterson, Charles S. Briggs, William Goldburgh, S. S. Brown, J. Holt, B. Myers, D. G. Hayes, A. J. Mitchell, R. F. Coates, W. H. Dean, L. L. Jenkins, J. G. Martin, P. W. Dockett, T. L. Gorman, G. J. Grant, Edgar A. Love, L. H. King, H. G. Gordon, J. U. King.

Reverends Yarwood, Whitfield, Keys, Alston, Smith, Coleman, McKenny, Handy, Fletcher, Dobson, Coleman, Moore, Queen, T. N. Austin, R. B. Thompson, J. E. Johnson, R. R. Robinson.

## MINISTERIAL BODIES INDORSE THE PROPOSED CHURCH SURVEY UNDER THE DIRECTION OF MAYS NICHOLSON

### To Study Past and Present Status Of Negro Churches; To Secure Scientific Information

By JESSE O. THOMAS

ATLANTA, Ga.—At the regular weekly meetings of the A. M. E. and Baptist Ministerial Alliance, by unanimous vote the proposed survey of Negro churches under the direction of B. N. Mays and his associate, J. W. Nicholson, was endorsed.

as one hundred per cent approval has been registered from leaders and important members of the clergy as well as laity. The wholesome aspect of the whole matter is indicated by the enthusiastic willingness on the part of church leaders and ministerial bodies to welcome the most critical analysis of the present place the church occupies in the religious thinking.

#### Eminently Qualified

These men are eminently qualified for the task undertaken. Mr. Mays has had experience as teacher, social worker, New York City, which has conceived his A. B. from Bates College, his research, New York City, which has contemplated a study of Negro churches A. M. from University of Chicago, and for some time in order to secure some joint author of the "Study of Negro Life in Tampa." Mr. Nicholson received a factually data concerning the past and present status of the Negro church and D. from Garrett Theological Seminary to discover the extent to which the and has completed his resident requirement for his Ph. D., at Northwestern University. He has had experience as compared to years ago.

#### Strength and Weakness

This survey is also calculated to reveal the degree of training of Negroes of Chicago and has completed an in the conduct of the Negro church, the ministers among Negroes. numerical relation of the membership to the number of churches owned by Negroes, the strength and weakness in denominational competition, the financial outlay in the Negro church building program, the comparative investment in Negro churches and phases of Negroes' economic and educational life.

The Ministerial Alliance of Atlanta may be accepted as typical of the forward looking clergy throughout the territory where this study will be made.

Church - 1930

## The Lambeth Bishops

If organized Protestantism has any message for the world today, one might fairly expect to find it at its best in the conclusions of the 307 "archbishops and bishops of the Holy Catholic Church in full communion with the Church of England" who met in the recent Lambeth Conference at Canterbury. The encyclical letter and seventy-five resolutions of the conference, however, mix progress and extreme conservatism in disturbing proportions. Regarding war and peace the bishops speak out with no reservations whatever. War is condemned as incompatible with the teachings of Jesus, the Paris anti-war pact is cordially commended, and the Christian church "in every nation" is urged, where nations have "solemnly bound themselves by treaty, covenant, or pact for the pacific settlement of international disputes," to "refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation." "The existence of armaments on the present scale" is declared to be a menace to world peace, and an appeal is made for a "determined effort to secure further reduction by international agreement."

Representing as it did an Anglican communion of world-wide extension, the statements of the conference about subject races and the color line are remarkable for the small comfort they offer to imperialists or champions of white superiority. "The ruling of one race by another," the conference declared, "can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued." The "guiding principle" in racial relations should be "interdependence and not competition," and "the realization in practice of human brotherhood postulates courtesy on the part of all races toward one another" and "a complete avoidance of any exploitation of the weaker races such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit." As for the color line, "all communicants," the conference affirmed, "without distinction of race or color," should be admitted to communion, and neither race nor color should exclude any one from worship in any church.

All these are praiseworthy statements, applicable to preparedness for the next war, to the exploitation of native labor in the British colony of Kenya, and to race discrimination in an Episcopal church in Brooklyn. It would have been well if in other matters the conference could have evinced equal enlightenment. A cautious approval of birth control, quickly seized upon by the press as the most striking of the episcopal pronouncements, is not only hedged about, quite properly, with an earnest plea for the preservation of the family and the safeguarding of children, but is also accompanied by an unqualified condemnation of all sexual relations outside of marriage and by a recommendation that the attitude taken with regard to the

### General.

remarriage of a divorced person whose former partner is living "should not be celebrated according to the rites of the church." A divorced person may, apparently, continue in good standing as a communicant if he or she is adjudged to have been "innocent," but a sacramental remarriage is to be refused if the "guilty" party has unkindly declined to die.

In theological matters, again, the whole tone of the encyclical letter is a reaffirmation of those cardinal points of doctrine which have set the Christian church at variance with modern science and led increasing numbers of persons to eschew religion in any form. The fervent appeal of the bishops for confidence in the essential harmony of science and religion, and for united effort in recovering for the church the youth who have turned their backs upon it, rings hollow when it is perceived that the church, as the Lambeth Conference saw it, has not changed, and that all that the human mind has compassed in new knowledge and experience is looked at as a confirmation of Anglican assumptions.

Nor did the bishops see their way to speak out, save in time-worn generalities, about the glaring evils of the existing social order. Naturally, they discern in the modern world much that is unjust and degrading, but they content themselves with arraigning evil in the aggregate and leave to those who may feel so disposed the specific application. One must conclude that the Anglican bishops, zealous as they seem to be for a society which shall conform to New Testament precepts, have no better method of approach to offer than the services of the Prayer Book and the dogmas of an ancient faith. Old men about to die may salute the formula, and such as care little either way may go on accepting it, but the young men and women who today are demanding truth with liberty are not likely to bow to even a venerable device.

### The Work of the Lambeth Conference

6-22-30  
The main decisions of the Lambeth Conference have now been published, and it is possible in a general way to look at the work the Bishops have been doing for the last five weeks. A number of the decisions have, inevitably, to do with matters of policy and doctrine and organisation in the Anglican Church itself. These are domestic. No doubt they are of vital importance as far as the Anglican communion is concerned; but specialists have worked them out, and specialists alone are competent to criticise them. It is true that the Church of England is a state Church and that in the last resort Parliament must sanction any changes that take place in its constitution. At the same time it has long been accepted in this country that, generally speaking, the affairs of the Church shall be left to the members of the Church. The place of

women in the ministry; the precise members of the Church. The place of women in the ministry; the precise

scheme for Church union in South India, to union with the Orthodox Churches of the East, with the Old Catholics, with the Church of Scotland and the Evangelical Free Churches of England—these are matters which prominently concern the Bishops themselves; it would be a little difficult to comment upon them without presumption. The responsibility is the Bishops', and the Church to which they belong will rightly stand or fall according to the wisdom of their leadership. The situation is quite different, however, in regard to those sections of the report of the Lambeth Conference which deal with certain common social problems that intimately affect each one of us—affect us quite irrespective of the particular denomination to which we belong; affect us even whether we be Christian or non-Christian, European or Asiatic. The Bishops have, in their Conference, attempted not only to put their own house in order but to make some contribution to the practical social difficulties of mankind as a whole. And it is this part of their work which is of most importance to the general public.

Speaking of the work of the Lambeth Conference at the Norwich celebrations last week, the Archbishop said, "You will not be able to arrange what we have thought and done in sensational headlines." This is true. It is possible, indeed, to feel a little disappointed with some of the decisions that the Conference has come to because of their avoidance of definite formulæ or final commitments to this or that policy. At the same time it is a remarkable tribute to the power of the common ideal which binds them together that over three hundred persons of different race, of widely differing outlook and temperament, should have reached the degree of unanimity they have. And in some directions there is nothing hesitating or compromising in the line they have taken. "The Christian must condemn war," they say, "not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God." That is a splendid statement. It should serve to destroy once and for all the blasphemous figure of a God who presides over wars and gives his blessing to armed men as they march to slaughter each other. The Bishops for the most part give their unqualified support to those movements whereby

the modern world is seeking to make itself more liveable in. For most people to-day are dissatisfied with life in terms of material values. Racial prejudices they condemn utterly, and again and again remind of things within, and would welcome men of the social duties of a Christian. a means of expressing such a feeling "Evil social conditions—such as slums through corporate worship, through a "or unemployment—are causes of unrest because they are outward and visible signs of inward and spiritual them the kind of joy that they care for "wrong." "Neither industry nor—a sun commerce nor finance lies outside the spiritual. The Bishops are quite right border of the kingdom of God, for at every point they touch human values are thin not so much because of a lack "and depend on human motives." of religious feeling as of a lack of "We cannot be true witnesses to sympathy between the churches and the "God's kingdom of peace if we allow self-interest to be the ruling principle. The task of bringing the two into "in any sphere of life." By such harmony will not be an easy one, statements as these the Bishops make because the world of to-day is particularly sufficiently clear that they are not larly muddled and uneasy and shy. merely concerned with sin in the individual soul but with sin as it expresses itself socially. And they give a reason, a sanction for social reform. That is what it has hitherto lacked. For social reform is not self-supporting. There is not enough impetus in the idea of education, in the idea of poor relief just by themselves. You must have a motive for education or for peace which is more than just the social value of education or peace; otherwise your education becomes passing examinations and your peace the machinery of the League of Nations. This is largely what has happened. The loveliness of charity has turned into the ugliness of casual wards.

One of the most interesting sections of the report of the Lambeth Conference is that called "Youth and its vocation." It seeks to analyse the causes which have estranged so many young men and women of to-day—"many of the most high-minded"—from all forms of organised religion. And it comes to the conclusion that the root cause of this lies in the fact that the Church is too remote from common concerns; that it is not playing its part in some of the most vital aspects of modern life. Thus it fails to awaken enthusiasm as it should, and to capture the imagination of the young. The Bishops suggest, as a corrective to this, that the leaders of the Church should make religion keep more in step with contemporary thought, move more to the rhythm of the twentieth-century world. If they could succeed in doing this they would undoubtedly meet with a great response.

Church - 1930

## Bishops Greggs and Walls to Represent Their Respective Churches In Foreign Lands

By S. S. Morris.

*Christian Recorder*

On the program of the International Council of Religious Education which meets in Toronto, Canada in June will appear Bishop W. J. Walls, of the A. M. E. Zion Church, who will speak for our race group before the thousands of young people and Christian leaders who will gather there from sections of North America. *4-17-30*

A few weeks later in the capital city of the mighty German Empire, upon which all eyes were focused eleven years ago, another army of young people will assemble to reaffirm their belief in the ultimate triumph of truth and the victory of the Prince of Peace. It will be the eighth World Christian Endeavor Convention which meets in Berlin August 5-10 and Bishop J. A. Gregg of the A. M. E. Church has been invited to deliver one of the main addresses. His subject is "Christian Brotherhood". *Nashville, Tenn.*

These young people of all races are the hope of this war torn world.

These young people believe that there is a way out of the dark. They believe that the program of Jesus should be worked out thru the Christian religion and the Christian Church. After all the Christian religion has the truest significance for life. Its function is to secure for man the highest and fullest life. It shows man his place in the cosmos, integrates the individual life, uniting it under a supreme devotion, giving it confidence and courage, thus relating it rightly to God and fellowman and the world.

If the Christian religion cannot direct and stimulate man in relation to a world of a higher order, the world of final power and meaning and value bringing out only individual satisfaction but surrender to a higher goal, a supreme and universal good, if this is impossible for the Christian religion, whither shall we turn, to whom shall we go?

Bishop's Walls and Gregg will prove

eminent and able spokesmen in these epochal and world wide assemblies.

Bishop Walls is in touch with the best educational thought of today. He was editor of The Star of Zion before his elevation to the bishopric is a member of the Religious Education Board of his church and is always present at these meetings whether held in Los Angeles or Chicago.

Bishop Gregg as president of Edward Waters College and Wilberforce University for many years has been a close student of young life. He understands the psychology of youth and has proved himself not only an able educator but efficient administrator. This was evidenced recently when he was selected as the first race man to head Howard University as president. Bishop Gregg is president of the Board of Control, Allen Christian Endeavor League, A. M. E. Church and was called upon to deliver the keynote sermon at the International Christian Endeavor Convention which met in Kansas City, Mo., July, 1929.

He is a graduate of the Kansas University and affiliated with Alpha Phi Alpha Fraternity.

**NEW YORK HERALD**

FEB 4 - 1930

## Negro Pastors Protest Hobart Survey Finding

**80 in Interdenominational Unit Object That Segregation Was Suggested**

**Misunderstood, Is Reply**

**Harlem Lay Worker Backs Federation Official's View**

Eighty Negro clergymen, who yesterday attended the Interdenominational Preachers' meeting at the Palen Methodist Episcopal Church, 129th Street and Seventh Avenue, unanimously passed a resolution of protest against the conclusions reached by

General.

George H. Hobart, director of the research department of the Greater New York Federation of Churches, the matter will be readily ironed out after a survey of church conditions in certain sections of the city. Mr. Nichols, informed of the response referred to Negro church population in his report, made public on Sunday.

"Perhaps there has been a mistake, but until it is clearly explained our resolution stands. We all belong to the Harlem League and are in a measure associated with the federation, but which he said:

"It is of great importance to the churches to know where Negro immigration is developing to and from."

"There are instances in which churches have been almost put out of business by these sudden movements of Negroes. If the Negro will stay in one place, then the church knows its future problems, but when he moves from place to place the future of the churches in these localities is uncertain. The reason for the survey is to assist in dealing with the problems of these churches and to determine the need for new churches and the removal of unnecessary ones."

**Preachers' Resolution Quoted**

The resolution of the Interdenominational Preachers follows:

"Because of the evil effect of suggested segregation and racial reflection, this body refuses to co-operate with the New York Federation of Churches until this report is repudiated.

"This body is alarmed by the fact that such a report could escape the vigilant censorship of our Christian brothers composing the federation.

"It is resolved that all engagements in Harlem bearing on the religious program of the federation are canceled hereby.

"D. WARD NICHOLS, President.

"F. J. HANBY, Secretary."

When the attention of Mr. Hobart was called to the resolution he was at the annual church dinner of the Greater New York Federation of Churches at the Pennsylvania.

"I am sorry that this has occurred and I am sure that it is due to a misconception," he said. "I have no doubt that when the report is made clear in its entirety it will be found unobjectionable."

"I merely meant that when there is a movement of people from Negro church groups to other locations there is need of adjustment of the property matters so that churches may not fall into disuse and so that Christian work of some nature may be continued with an attendance, whether white or colored."

Mr. Watt Terry, Negro real estate dealer, of Harlem, who has been active as a layman in the work done by the Church Federation in Harlem, expressed similar views.

"I am confident that this attitude is due to a mistake," said Mr. Terry, who had just completed an address lauding the activities of the federation in behalf of the Negro in Harlem."

Mr. Hobart is hardly the man to make any statement that could prove an affront to the Negro when fully understood."

The Rev. A. Clayton Powell, pastor of the Abyssinia Baptist Church, which has an attendance of 8,000, expressed the same view. "The federation has worked with us all," he said, "and although I am unfamiliar with this sit-

"Perhaps there has been a mistake,

but until it is clearly explained our

resolution stands. We all belong to

the Harlem League and are in a mea-

sure associated with the federation, but

I consider the report of the survey as

I at present understand it a very seri-

ous affront and so do those who were

present at the meeting this afternoon.

I and they will be glad to find that

there has been some mistake, but the

statement as it appeared in the news-

papers was rather definite and genu-

inely unpleasant."

Ministers Vote for Return to Fold

## Of Greater City Church Federation

**Clerics' Alliance Agrees to Work in Harmony With New York Union After Metropolitan Body Disavows Segregation Idea**

Following the receipt of a letter repudiating charges that the Greater New York Federation of Churches favored or endorsed racial segregation, the Interdenominational Ministers' meeting voted unanimously Monday afternoon to resume relations with the organization at a meeting held in Salem M. E. Church, 129th street and Seventh avenue.

Two weeks ago the ministers in their meeting announced their intention of severing all connections with the federation as follows: "We never have stood and do not now stand for the segregation of the colored people in this city. We are opposed to race prejudice and desire to do all in our power to remove it."

The statement of Mr. Hobart to which the ministers took offense and which they charged hinted at segregation was to the effect that it was of great importance to the churches to know where Negro immigration is developing." Mr. Hobart also said: "If the Negro will stay in one place, then the church knows its future problems, but when he moves from place to place the future of the church in these localities is uncertain."

Drafts Resolution. The Interdenominational Ministers' Meeting drew up the following resolution to be sent as its answer to the publication of Mr. Hobart's report, the ministers drew up a resolution in which they stated that satisfactory adjustment of a very disagreeable situation, this on the religious program of the federation are canceled." The body went on record as refusing to co-operate in any way with the organization until this report was repudiated. The letter of repudiation was deemed satisfactory by the ministers

**Scores Terry and Powell.**  
Both the Rev. A. Clayton Powell, pastor of Abyssinian Baptist Church, and Watt Terry, wealthy real estate man, were roundly scored by the Rev. William Byrd, pastor of the Community Church, Jersey City, for their attitude and statements to the press concerning Mr. Hobart's report without, as he charged, having investigated the matter. Dr. Byrd characterized both men as having denied their race and "joined the forces of Toryism." His efforts to have the ministers' meeting take some action rebuking both Dr. Powell and Mr. Terry, however, did not meet the approval of the body and no action was taken.

# **Ministerial Alliance Hits Parker And Pledges Aid for U. S. Jobless**

## National Pulpit Union Again Elects C. L. Russell as President—Asks Hoover to Give Haiti Independence

# NEW YORK TIMES

APR 23 1930

The National Association of Women Painters and Sculptors announced yesterday the opening of its new headquarters, the Argent Galleries, 42 West Fifty-seventh Street, where an exhibition of members' work is to be held from May 1 to May 30.

The annual convention of the National Interdenominational Ministerial Alliance of America, an organization of Negro ministers, opened at St. Mark's Methodist Episcopal Church, St. Nicholas and Edgecomb Avenues, last night with delegates present from twenty-five States.

Alexander Lyle-Samuel, M. P., spoke on the India problem last night at the annual meeting of the Vassar Club in Allerton House, 130 East Fifty-seventh Street. Miss Mabel McMahon was elected president of the Vassar Club.

Opposing the nomination of Judge John H. Parker for the Supreme Court bench and calling upon the church to exhaust all its resources in a determined effort to aid the hordes of unemployed, the National Interdenominational Ministerial Alliance of America closed its fourth annual conference Friday evening at St. Mark's M. E. Church, 55 Edgecombe avenue.

The Rev. Charles L. Russell, founder and president of the alliance, was re-elected to serve another term. The conference, which began April 22, went on record as opposing the conversion hour day, and old age insurance. He contended that much education was needed to halt the displacement of men about 45 with younger men.

went on record as opposing the continued occupation of Haiti by the American marines. While urging complete independence for the little republic, the organization thanked President Hoover and his commission for their stand on the island's affairs.

Among the principal speakers of the conference were the Rev. Theodore R. Peters, president of Frelinghuysen University, Washington, who made several addresses, and Dr. Alonzo DeG. Smith, local child health specialist.

In taking up the questions of social specialist, injustices and world needs, the St. Mark's Church was praised by Christian religion was declared a rem-conference leaders for its manner in

The conference voted to meet next year at Trinity Baptist Church, Newburgh, N.Y., and ministers of the local interdenominational body, as organized in

The other officers elected at the final business session Friday afternoon were: second vice-president, J. D. Howell, A. M. E., Detroit; third vice-president, O. M. Locust, Topeka, Kan.; fourth vice-president, Milton R. Geary, Bangor, Me.; fifth vice-president, Alexander C. Garner, Congregational, New York City; sixth vice-president, William A. Byrd, Jersey City; eighth vice-president, C. H. Brown, A. M. E. Zion, Columbia, S. C.; secretary, H. T. Medford; associate secretary, William A. Taylor; and treasurer, J. H. Randolph.

Race prejudice was branded as a "pernicious product with exclusiveness as its father and illogic as its mother," in an address Thursday evening by Dr. Alexander Lyons, rabbi of the Eighth Avenue Temple, Brooklyn. The Jewish minister declared that he was in a position to know of the bitterness of racial hatred, for no Jew can go any place in the world without being regarded with suspicion. Dishonesty is expected of them, he said.

Approximately 100 delegates, lay and ministerial, from thirty-eight states were present at the conference. Eight denominations were represented.

A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, delivered the final address Friday evening. Speaking on the irritating problem of unemployment, Mr Randolph laid the situation to over-production, machine displacement of manpower, and child labor. He asserted that Negroes face a double jeopardy because whites displaced by the machine age and specialization are competing for the jobs once considered beneath white men.

The remedies offered were organization, the five-day week and the eight-

# 'NEGRO SUSPICIOUS OF RELIGION THAT TALKS ONE WAY, ACTS ANOTHER'

## Dr. J. W. Eichelberger Discusses Needs of the Race In Religious Education Before International Council—Must Have Better Trained Ministry

TORONTO, Can., July 3.—“The Negro suffers from the lack of a trained ministry,” declared Dr. J. W. Eichelberger, Jr., of Chicago, Ill., director of religious education in the A. M. E. Zion Church, at the recent session of the International Council on Religious Education, which held its sessions last week here. Before an audience of approximately five thousand delegates

gathered from all parts of the world be fired. Therefore the Negro suffered more from unemployment than any other group of workers. Lynch-Negro."

At the beginning of his address he declared that "Christian religious education recognizes God as the Father of all mankind seeking the welfare of all His children with equal zeal." Because of the number of Negroes in the United States other parts of the western world said that a program of religious education for North America should meet the needs of so large a part of the population. He called attention to the fact that the Negro is denied ant agency.

the lack of protection afforded the Negro in some sections. All these things must be taken into account in the planning for the religious education of the Negro, for the Negro is suspicious of the Christianity that acts one way and talks another. He declared that while progress among Negroes has been rapid and sure, the need is still appalling. Eighty per cent are not receiving religious instruction in any Protestant church.

The average number of graduates is less than ten a year, where the actual demand for qualified Negro ministers is over 100 annually.

of health and the protection of life itself. Referring to health, he declared that there is only one hospital bed available for each 1,941 Negroes in the United States; there are only 3,550 physicians and opportunity for internship is offered only 30 medical graduates annually.

Summing up the needs and wants of the Negro, the speaker declared that the Negro wants a man's chance in the game of life. No religion, whatever its name or its creed, can command his respect and allegiance unless and until it gives conclusive evidence in practice that in it there

Continuing, he said that the opportunity to secure an education is greatly limited. He told of the separate schools in some sections of the United States and showed the difference in the amounts of money appropriated for whites and Negroes. Attention was called to unfair treatment in mixed schools.

is no east and west, no north nor south." "Christianity must be born again," declared the speaker, with dramatic emphasis.

The address was interspersed with apt quotations from various authorities on religious and social problems and was received by the vast audience with undeniable approval.

Dealing with the labor and economic needs of the Negro, he quoted from the Urban League to the effect that the Negro is a marginal worker, the last to be hired and the first to

Church-1930

General

# HARLEM MINISTERS PROTEST IMPLIED SEGREGATION IDEA IN FEDERATION OF CHURCHES

## Withdraw From Affiliation and Cancel All Engagements In Harlem; Dr. Powell and Watt Terry Disagree With Action

The Interdenominational Preachers' Meeting, at its session on Monday, passed a resolution of protest on statements made by George H. Hobart, director of the research department of the Greater New York Federation of Churches made public on Sunday, in which Mr. Hobart announced the start of a study of Negro migration from Harlem to other parts of the metropolitan district in relation to the churches.

Mr. Hobart said that large segments of Negroes have sprung up in Jamaica, Flushing, Brooklyn and other districts, and said:

Criticize Negro Migration.

It is of very great importance to the churches," continued Mr. Hobart. "There are instances where churches have been almost put out of business by these movements of Negroes. If the Negro stays in one place, then the church knows its future problems, but when he moves from place to place the future of the church in those localities is very uncertain. The reason for the survey is to assist in dealing with the problems of these churches and to determine the need for new church buildings or the removal of unnecessary ones."

Cancel All Engagements.

The text of the resolution passed and that further consideration of it by the ministers is as follows:

Dr. Nichols, however, said that the language used in the survey was clear and definite, and that the resolution would stand as it is until the survey of Mr. Hobart is made more satisfactory.

National Ministerial

Alliance To Meet In  
New York City, April 22  
*age*

The Rev. Dr. C. L. Russell of 1924 Sixth street, northwest, Washington, general secretary of the Epworth League of the Board of Education, G. M. E. Church, while in New York City last week attending the annual conference of his church, took occasion to outline plans for the fourth annual session of the National Interdenominational Ministerial Alliance of America Inc., which is to meet April 22 to 26 at St. Marks's M. E. Church, 138th street and St. Nicholas avenue, the Rev. John W. Robinson, pastor.

Dr. Russell is founder and president of the organization, and states that among the noted churchmen who will speak during the sessions are Bishop J. F. McConnell of the M. E. Church; Rabbi Stephen Wise of the Free Synagogue; Rabbi Alex Lyons of Brooklyn; the Rev. Dr. J. C. Austin, Baptist, of Chicago, and the Rev. Dr. A. Clayton Powell, pastor of Abyssinian Baptist Church, New York City.

The day sessions will be devoted to symposiums on a series of subjects which will include The Church and World Friendship; The Church and Interracial Goodwill; The Church and Education, and The Church and Economics. The special evening addresses will be upon What Can Be Done to Check Crime? Haiti's Present and Future Outlook; What is Race Prejudice? What is the Cure For It? and Retrospective and Prospective Progress Made and Hoped to Be Made Along the Line of Interracial Goodwill.

The president's annual address will be delivered Tuesday evening, following opening of the session at noon.

THE AMERICAN SUNDAY SCHOOL UNION  
FOR COLORED PEOPLE

Editor The Advertiser: *Advertiser*  
The American Sunday School Union is nearing the close of its fiscal year of 1929-30, which closes Feb. 28, 1930. The American Sunday School Union is always a pioneer in that it occupies and develops many fields by others considered unimportant. It is not seeking the "straight points." It is not seeking to lay

the foundation of a church, but to lay the foundations of Christian influence and Christian character, by gathering any child—all children—into Bible schools. If there be a dozen children out yonder without a Sabbath and without a Sabbath school, that point becomes a magnet to the Union pioneer missionary. If a church develops out of the work started, he rejoices, but if not, there is no disappointment, so long as the people of the neighborhood persist in Bible study, and thereby are led to a Christian life. *2-20-30*

There are many rural and remote districts where sparse and widely distributed population and many different religious views make it impossible to support any one denominational church or Sunday school. As representatives of an international society, founded upon the Master's prayer, "That they all may be one," it is our distinctive work to enter and to cultivate such fields. *Newspaper*

The work of this society being entirely benevolent and missionary, its activity is not contingent upon the number or character of people living in a given locality. It is enough to know that there are a few children there without a gospel, and a neighborhood without a recognized Sabbath. The "History of American Education" very truly says of the work of the American Sunday School Union, "As a pioneer of all, a laborer in fields occupied by none, it has gone on acting on its own conviction that it was its duty to bring light into any place where there was darkness."

Distinctive Principles of the American Sunday School Union: First, to do the pioneer work in evangelizing remote districts. Second, to unite people of divergent religious faith, together with those of no faith, in a Bible school. Third, to seek to enlarge the kingdom of God through interdenominational home missionary work without reference to denominational increase. Fourth, to give to the world an object lesson concerning the effectiveness of united Christian efforts. Fifth, to demonstrate how easily divergent religious views will harmonize in Christian work. Sixth, to establish a Christian Bible study center without thought of a church organization to follow. Seventh, to publish and circulate approved religious literature which shall set forth the essential evangelical saving truths of Protestant Christianity, free from statements of sectarian views. Eighth, to provide Bibles for Bible study in homes otherwise unreached. Ninth, to enrich the influence of the non-sectarian public school with the influence of the non-sectarian Bible school. Tenth, to do Sunday school home missionary work on the broadest evangelical basis, and yet on such basis as shall most surely win souls to Jesus Christ.

The local missionary of the Gulf District takes this method to present his work to the public, to friends and citizens of Alabama, with an appeal for mission funds, in which he invites all to share in this campaign, whatever one may give for this noble cause will be cheered. The work that is being done by the American Sunday school is made possible through the generosity of friends. So help us to help others. Make money payable to the American Sunday School Union. Send mail to William P. Jackson, Troy, Ala. (for further information write Rev. G. P. Williams, D.D.,

secretary of missions, 1816 Chestnut Street, Philadelphia, Pa., or to the writer of this letter.)

WILLIAM P. JACKSON.

Troy, Ala.

Athens, Ga. Banner-Herald  
Tuesday, June 10, 1930

## Large Enrollment Reported At Negro Ministers Institute

Praise for the Negro population of Athens for its efforts to uphold the community was expressed by Mayor A. G. Dudley at exercises opening the Negro Ministers Institute last night. Mayor Dudley pledged the support of the white citizens for any worthy understanding of the Negroes and commended the purpose of the Institute.

Dr. C. D. Hurt, dean of the School of Religion of Morehouse College, spoke on the need for a prepared ministry. He cited failures in the ministry to substantiate his claim.

Dr. W. H. Perry, director of the Institute reports the enrollment of Negro ministers of this section has already reached forty, and is growing daily. The day sessions are being held at Union Baptist Institute and the night sessions at Hill's First Baptist church.

Lectures being given by several white ministers in Athens.

## PREJUDICE RETREATS

The ministerial alliance of Kansas City, Mo., hitherto an all-white organization of Protestant ministers has decided to receive Negro ministers as members. It is the proper decision for men who plead for missionary effort among all the peoples of the earth. Caste based upon color and race has no place in a religion dedicated to the brotherhood of man.

It is for the good of both races, that this change in membership of the Ministerial Alliance came with a Negro minister's speech as the precipitating cause. Rev. Joseph Gomez, addressed the body, and immediately thereafter the executive committee voted to admit Negro ministers. Significant also is the doubling of their annual subscriptions by leading white churches, following the adoption of this genuinely Christian policy.

We have a duty to do now. Opportunity is every man's right, but he cannot exercise it unless he is prepared! Opportunity means also responsibility. Negroes must never let their rejoicings over the removal of a color barrier such as this one, make them forget they must be ready to do their share. The work of the world is carried forward on the shoulders of men. When we ask a place in the line, the request carries our danger that some of his ill-advised actions would disrupt the pledge that we will not let our cor-friendly relations existing between the United States and such foreign power.

If men chosen to serve as ambassadors (goodwill messengers) based upon education and culture carried out in deportment are required of us more and more as we are admitted nearer to equality.

This training can not be obtained by merely reading the Bible and feeling theunction to preach the gospel, but before entering the field of ambassadorship, such men should attend school and obtain both a literary and theological training.

If the Great Head of the church took fully thirty years to prepare Himself for three years' work, it seems as patent as the nose on one's face that His earthly ambassadors should also undergo a period of rigorous and thorough training and development.

Why such a paucity of ministerial timber?

Why don't more of our young men enter the ministry and thus dedicate and consecrate their talent and life to such a noble and lofty cause?

## PAUCITY OF MINISTERIAL TIMBER

When one observes how the Negro church is falling short of its responsibilities and how rapidly it is losing its grip upon these people, it must be admitted that some steps must be taken to rectify this situation.

While our colleges and universities are turning out large numbers of doctors, dentists, pharmacists, lawyers, teachers and other professional workers, the ministerial output is almost nil.

The theological departments of several Negro colleges, which formerly did fine work and produced some outstanding religious leaders, have either been discontinued, or gotten into a rut.

Some years back two colored colleges in Texas were devoting much time to the training and development of Negro ministers, and these two schools have given to two of our denominations some of their outstanding churchmen; but, sad to relate, neither school is doing much along this line today and thus many of our pulpits are being filled by unprepared ministers.

To maintain his hold upon his members and in order to occupy his rightful place in the community life, a pastor must be a leader in deed and in truth.

No man can teach or impart that which he does not know, and ignorance in the pulpit, despite the minister's motives and good intentions, can do very little to advance the Master's cause here below, or impress the people that God is an intelligent Being.

Whenever the United States government delegates a man as an ambassador to another country, the president and his chief advisers scour the country and essay to pick the man best prepared and suited for this work; for his actions and deportment will reflect either credit or discredit upon this country.

Imagine this American republic dispatching as ambassador to a foreign country a man without any diplomatic training and wholly unprepared for executing the functions of his office. It would not be long before this ambassador would bring reproach and disgrace upon this commonwealth and there is also grave danger that some of his ill-advised actions would disrupt the pledge that we will not let our cor-friendly relations existing between the United States and such foreign power.

If men chosen to serve as ambassadors (goodwill messengers) for their country must be well trained and thoroughly prepared for their posts, how much more necessary is it that God's earthly ambassadors, who are trying to save the souls of men and point them to a better and higher life, should be specially trained for their religious and ministerial labors?

Why is it that such few Negro ministers even encourage and urge young men to enter the ministry?

How many Negro preachers have you ever heard deliver a sermon appealing to the young men to offer themselves for service as God's ambassadors?

Why does the average Negro preacher always paint such a dark and dismal picture of the life of a minister, when most of them are living on the fat of the land—drawing good salaries and doing little real work?

Why is there so much laziness in the Negro pulpit, and why is it that such few of our pastors take the time to prepare sermons (food) for their flock?

America is facing a period of religious decadence. Church life, particularly among Negroes, is reaching a low ebb, and many of our present-day ministers are not prepared nor able to cope with the situation.

Where would the Negro race be in the next few years if it should suffer a similar dearth among its teachers, doctors, dentists, pharmacists, lawyers and business leaders?

Why is it that most Negro laymen are anxious for their sons to follow the same vocation pursued by their fathers, and yet the average Negro minister does everything within his power to dissuade both his own male offspring and other young men from entering the ministry?

Is the work of the minister that disagreeable and unpleasant, or is he trying to maintain a "syndicate" or "close corporation" when it comes to dispensing the gospel and administering to the spiritual needs of mankind?

Unless the Negro church desires to become as extinct as the proverbial dodo, it had better get busy and begin to recruit and train young men for the ministry—the highest and most exalted of earthly callings and a field for a type of service which can not be duplicated in any other avenue of human endeavor.

In the language of the Master and Great Head of the church: "The harvest truly is great (plenty work to be done; fine field for devoted and consecrated service), but the laborers are few. Pray ye the Lord of the harvest that He will send forth laborers into His vineyard."

## Eichelberger to Address International Convention

to be held in the Canadian National Exhibition grounds.

James W. Eichelberger Jr. of Chicago, director of religious education of the African M. E. Zion church, will be one of the principal speakers on the program of the International Religious Education convention at Toronto, June 23-29, 1930. The theme of the convention program is "Go Teach," the unfinished commission of Jesus. An attempt is being made to evaluate the present church program and to improve same to meet unmet needs during the next four years. The convention is the quadrennial meeting of the various denominations in North America. This being the sesquicentennial of the Sunday school movement, a statue of Robert Raikes, founder of the first Sunday school in Gloucester, England, will be unveiled in Queen's park, Toronto. The convention sessions are

Church-1930

National Council of Community Churches in America

# Community Church Council Holds Sessions in Illinois

PARK RIDGE, Ill., May 16.—The National Council of Community Churches in America, including those of both races, is in session here. The following ministers of our group are in attendance: Rev. J. S. Greene, formerly of Chatham, Ont., but now pastor of the Community church in Gary; Rev. H. Franklin Bray, Community church, Idlewild, Mich.; Rev. Frederick Douglas of the Metropolitan Community church, Baltimore, Md.; Rev. Joseph M. Evans of the Metropolitan Community church, Detroit; Rev. J. Russell Harvey of the Cosmopolitan Community church, Chicago; Rev. S. A. Lewis of Mt. Sinai Community church, Chicago; Rev. A. S. Roberts, pastor of the Chatham Community church, Chatham, Ont.; Rev. Gloster Bryant, pastor of Emanuel People's Community church, Chicago, and Rev. W. D. Cook of the Metropolitan Community church, Chicago. Rev. Cook was scheduled to address the council, but illness prevented him from appearing on the program. Rev. J. R. Harvey spoke in his stead.

Rev. J. H. Garrison and Rev. William P. Latham, associate pastors to Rev. Cook, attended. Music was furnished by the Metropolitan Community church choir, Prof. J. Wesley Jones director.

Church - 1930

NEW YORK EVE POST

APR 24 1930

NEGROES PROMOTE AMITY

Ministerial Convention Discusses

Inter-Racial Understanding

Representatives of Negro churches in all parts of the United States discussed the problems of interracial understanding at the convention of the National Interdenominational Ministerial Alliance of America in St. Mark's Methodist Episcopal Church, 138th Street and Edgecomb Avenue, today. The instrumentality of the church in promoting friendly international relationships was discussed.

Bishop Francis J. McConnell, president of the Federal Council of Churches, addressed the convention. A letter of greeting from Governor Roosevelt was received. The convention comes to an end tomorrow.

Presbyterian.

Church - 1930

## AFRO-AMERICAN PRESBYTERIAN COUNCIL MEETS

The thirty-sixth annual session of the Afro-American Presbyterian council opened Thursday at the St. Paul Presbyterian church, Twenty-fifth and Paris avenue.

The Rev. John L. Coleman is pastor of the local church, which will entertain the body.

The sessions which will continue until Sunday October 12, will be replete throughout with features interesting.

The Rev. Charles A. Ward, D. D. of Toledo, O., is president of the sessions and the Rev. Thomas J. B. Harris of New York City, executive secretary of the council.

Many high dignitaries of the church schemed to be on the program which will be an embodiment of spiritually uplifting items.

The general public is urged to attend the sessions which may be reached via the Northwestern avenue car to 25th street, thence east on 25th three blocks to the church.

Among the local churches and musical organizations which will participate on the program with their choirs, will be 17th St. Baptist church; the First Baptist church, North Indianapolis and the Witherspoon Presbyterian church. On the program also will be the Cosmopolitan School of music.

Church-1930

Redeeming Christian Spiritualist Association.

ST. LOUIS, MO  
GLOBE-DEMOCRAT

JAN 10 1930

NEGROES IN CHURCH

FIGHT TOLD TO PRAY

Court No Place to Settle  
Trouble, Judge Hogan  
Asserts.

Church folk ought first to seek aid of a power higher than the law when material troubles beset them, Circuit Judge Hogan told a court-roomful of Negroes yesterday.

The Negroes were members of the congregation of the Redeeming Christian Spiritualist Association, and they sought a court order to force their late president to surrender the corporate seal and records. The defendant, Rev. Charles Harper, alias Charles H. Bradford, they asserted, still posed as president, although the congregation definitely deposed him from that office last December.

"The court is no place to settle a church controversy," said Judge Hogan. "I advise you people to call on the higher power. If that doesn't succeed, come back next week and we will see what the law can do for you."

Harper, an ex-janitor, organized the association in 1928, planning to establish churches throughout the country. There were financial difficulties, which resulted, the suit alleged, in his removal and the election of Miss Ethel Tyler. The association maintains its headquarters at 3403 Morgan street, but Harper stoutly declares it is at 1030 North Leonard avenue.

Church - 1930

Seventh-Day Adventist

# N.Y. Adventists Started Revolt Against Color Bar

Elder J. K. Humphrey, Veteran Leader, Heads Unique Movement to Establish Separate Conference.

ference on the grounds that it would be financially burdensome.

"A national emancipation of Seventh-Day Adventist communicants from a white leadership which believes that the Negro is worthy of Christian parity along with them," is what Elder J. K. Humphrey, together with special mission funds, for 26 years successful leader in that denomination and pastor of the First Harlem Church, says is at the bottom of the revolt which has caused the organization of a new conference of that religious body.

*America*  
Last November, this church, comprising more than 700 members, voted to follow their pastor out of the Greater New York Conference, as a protest against what they called race prejudice in the administration of the affairs of the denomination.

## Wanted Conference

For a number of years representative ministers of the Seventh-Day Adventists have been clamoring for a Negro conference in which their own higher leadership may find expression.

The Seventh-Day Adventist denomination is composed of conferences, all of them presided over by white presidents. With the exception of missionary secretaries for colored work, the Negro leadership is for the most part confined to pastoring churches.

Since both the appointments and the salary scales are made by these white leaders, many men in the conferences say that sharply marked racial policies have worked to the hardship of the Negro contingent.

## Appointed Commission

Last year, due to the incessant appeal of the Negro contingent, the General Conference elected sixteen commissioners, eleven whites and five Negroes, to make a survey of the possibility of a colored conference, and report at the Fall Council in October.

According to a statement made by Elder Humphrey, the white members of this body called a meeting with the white presidents of conferences, and, with the Negro members absent, formulated a recommendation against the establishment of a separate con-

The Utopia Park development was acquired at a purchase price of \$125,000. It comprised the former Hosford estate, and for years was one of the show places of Monmouth County, N.J. There are three large lakes on the property and the old mansion with its priceless gardens and trees brought here by the multimillionaire from every section of the globe are in excellent condition.

It is the plan of Elder Humphrey to develop a community about the place and 1600 lots are being sold on small payments. The purchasers are not restricted to the membership of the church but the lots are being sold to people from every section of the East.

The Adventists throughout the country operate, besides schools and colleges, 43 sanatoriums valued at more than \$5,000,000. According to Elder J. E. Jervis, well known pastor of that denomination, who has thrown his future in with the new movement, the Adventist institutions under white control, discriminate against the entrance of Negroes.

The time has come, he says, for Negroes to demand a religion which does not discriminate, or establish one of their own which follows the actual precepts and example of Jesus Christ.

*Los Angeles California*  
This is an example of how far the white Conference will go to break Elder Humphrey's power in New York City. Elder Peters believes and says that Elder Humphrey is wrong to leave the Conference, despite the fact the Conference does not treat Negroes right. Elder Peters seems to be catering to white supremacy. He is in the class of the Uncle Tom's Negro, who do the bidding willingly, or unwillingly, of their white ministers.

The white Conference did not succeed in getting the church property as yet. When the lawyer for Elder Humphrey got a warrant to search their books to see how much money was put into the Conference by the members to pay on the mortgage of the property, the Supreme Court ordered this done at

against the entrance of Negroes. This is a very damaging blow against the Conference, and it is considered to be a big victory for Elder Humphrey.

## HARLEM SEVENTH DAY ADVENTIST CHURCH

The General Conference of the Seventh Day Adventists is convening in the month of June in Los Angeles, California. The officers are already bidding for Negro delegates. It is supposed to have more colored delegates than ever before.

*Pacific Defender*  
This is due to the fact that Elder Humphrey of the Harlem Church No. 1, New York City, has bolted the white Conference and organized the United Sabbath-Day Adventist Conference.

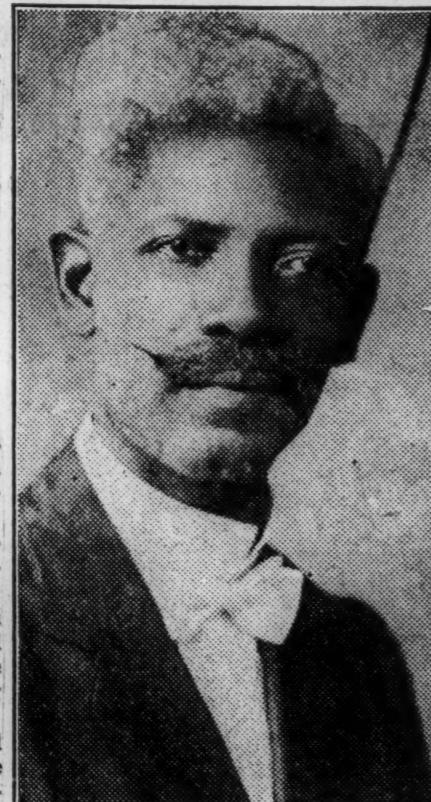
He has spent five weeks in Kingston, Jamaica, where he organized a church and mission. He returned on the 22nd of April to New York City, and has organized a church in Newark, N. J., and expects to organize one in Brooklyn in the next four or five days. To offset this, the white Conference is making overtures to get control of the Negro press by some means or another and, secondly, to get enough colored delegates to go to the Conference to make it appear that something is going to be done in favor of the Negroes. Some of the colored members of the Conference remember, however, that they have made promises before, only to break them.

Elder Peters, who is now pastor of Number 2 Seventh-Day Adventist Church in New York City, is a striking example of how the Conference will use Negroes, so the members say. They remember that he was put out of the church in Chicago, which is the largest church, except Elder Humphrey's (colored) in the United States.

*Pacific Defender*  
It turned out that Elder Peters was only a figurehead. He was sent to New York City, according to information which some of the members have gathered, for the express purpose of breaking down Elder Humphrey's influence. He succeeded Strachan, who has been sent back to the South where he came from, to do work in Tennessee, Alabama and some of the other Southern States. Both of these men have been handed around like a football by the Conference.

5-15-30

People who know Elder Peters express great surprise about him being used, as it was he who fought at the Conference some years ago, at Washington, for recognition for his colored brethren. He has had a change of heart since and it is said, from good authority, that he was told that he could take this church or get out of the Conference.



ELDER J. K. HUMPHREY

## \$125,000 Project

When Elder Humphrey and his followers started in to purchase Utopia Park, a 151-acre tract near Atlantic Highlands, where they propose to develop an industrial school, hotel, sanatorium, and a community of 1600 home sites, the executive committee of the church objected with the result that the pastor and church seceded and, with six other churches, are organizing a new conference.

## A GROUP OF NEGRO DELEGATES ATTENDING 42ND SESSION SEVENTH DAY ADVENTIST CONVENTION



*Argus 8-8-30, St. Louis, Mo.*

The forty second session of world conference of Seventh Day Adventist convened in San Francisco, Calif. from May 24th to June 12th. There were fifteen thousand (15,000) delegates and representatives present from various parts of world, representing the work carried on by Seventh-day Adventists in 136 countries and 384 languages. This was the largest congregation of Adventists that has ever assembled at one time and place.

The accompanying group is a partial representation of colored delegates and representatives from the United States; the West Indies, and Africa. This session was one of the best ever had in the history of the work of Adventists. There existed throughout the session, a spirit of

love, harmony, and unity on the part of all races and nationalities throughout the entire session. Their one purpose is to give the Gospel of the Kingdom to all the world.

Within the next few weeks we expect to begin rebuilding our local church of St. Louis back at our old stand at Cook and Sarah. We have been without a shelter since the tornado of 1927. We are meeting temporary in the Argus Hall until we can rebuild. Any help that anyone can render will be highly appreciated by both pastor and members.

B. W. Abney, Pastor of local church in St. Louis.

## Harlem Church Group Awarded First Amsterdam News Round Oyer Seventh Day Adventists *7-30-30*

### United Sabbath Conference, Which Seceded From White Body, Gets Court Order Bar- ring Interference With Harlem Body

The Rev. James K. Humphrey, former pastor of the First Harlem Seventh Day Adventist Church, 144 West 131st street, and now president of the United Sabbath Day Adventist Conference, seceded body from the Greater New York Conference of Seventh Day Adventists, has obtained an injunction from Supreme Court Justice Frankenthaler preventing that organization from ousting him and his congregation from the West 131st street church property.

The controversy between Elder Humphrey and the Greater New York Conference, white governing body of the Adventist denomination, began last November when he made charges of racial discrimination

"The Court is persuaded that if the plaintiff should be ousted the result would probably be a disruption of its spiritual organization, for which money damages would not constitute adequate compensation if it should prevail at the trial. It is true that a previous application for an injunction was denied, without opinion. But at that time the plaintiff had not yet been served with the thirty days' notice to vacate.

"This notice indicates that the defendants seriously intend to institute summary proceedings. A balancing of the equities would seem to require the granting of the injunction, as defendants may be adequately protected against loss by an undertaking. The motion is granted. Settle order providing for an under-taking, the amount of which will be fixed after receiving suggestions from counsel."

against the conference in the operation of its schools, hospitals, and churches. As a result of these charges, the congregation of the First Harlem Church voted to sever all connections with the parent body. The Supreme Court ruling was as follows:

Church - 1930

Unification of A.M.E. an<sup>d</sup> A.M.E.Z. Church.

**ORGANIC UNION PLAN SUCCEEDING**

A joint commission on organic union between the A. M. E. and the A. M. E. Zion Churches, which met in Washington, D. C., recently, canvassed the votes of the ministers of those denominations to determine whether the required three-fourths had been obtained.

The plan, it seems, calls for a three-fourths' majority for the ministers and a majority vote of the churches. The proposition having been passed by the ministers, it now goes to the people, who will very likely pass it unanimously.

The plan of having it voted by the ministers and then by the churches seems to have advantages over the other plans tried out heretofore. It may be that that proposition will go over this time since the ministers and laymen are in the lead and they are not depending on the Bishops. The proposal for organic union in all the churches has died in the Bishops' Council. It has never been able to pass that august body. It may be that the sentiment for it will have been expressed so strongly before it comes to the Bishops that they will pass it.

We do not doubt that the laymen of these churches, if not interferred with, will vote organic union without much hesitancy. It is a great step in the direction of the merging of all the churches of the same faith.

There are other branches of Methodism that should unite and this will give them all an idea of how they may safely proceed.

Let us hope that organic union is contagious and will spread and affect those other branches of Methodism that have expressed a desire for uniting in the past.

We will watch the progress of this effort with interest.

Cities, Property of  
Negroes in.

See Also: Property.  
Business.

Colonization of the Negro.

See: Negro, Colonization of

Conference, Farmers—  
1930

See Also: Annual Tuskegee Negro Conference (Extension File.)